

CBWC MINISTERIAL PROTOCOL MANUAL

***FOR CHURCHES OF THE
CANADIAN BAPTISTS OF WESTERN CANADA (CBWC)
AND
FOR THOSE 'REGISTERED' OR 'CREDENTIALLED' BY THE CBWC***

Approved by CBWC Assembly, June 2023

CBWC MINISTERIAL PROTOCOL MANUAL (MPM)
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AN INTRODUCTION

This booklet is a living document that has been approved, adopted, and is regularly revised by the CBWC churches as they gather in Assembly. It sets a standard of professional and ethical protocols governing every CBWC member church and each individual with an active CBWC ministry status. This document does not necessarily imply a commitment by everyone to the same beliefs or assumptions as may be held by the majority of CBWC churches, but **every CBWC member church and each individual with an active CBWC ministry status has a binding obligation to follow the practices outlined in the Ministerial Protocol Manual.**

SECTION 1
CBWC MINISTRY STATUS STANDARDS AND PROCEDURES

Approved by the Assembly, Edmonton, Alberta, April 1994;
Revised 1996, 2001, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, and 2022

1. GENERAL REGULATIONS

The churches who gather as Canadian Baptists of Western Canada (CBWC), formerly known as the Baptist Union of Western Canada, have delegated the responsibility for maintaining the official ministry status of all accountable to the Ministerial Credentials Committee (MCC) of the CBWC. Thus, **each church has a responsibility to register and to pursue credentialed status when applicable for their ministers within the CBWC** as they are brought onto staff. The MCC has the responsibility to process any registered or credentialed status with due diligence and in a timely fashion. *The CBWC recommends as best practice that 'Credentialed Status,' as listed below, be the minimum requirement for CRA Clergy Residence Deduction (CRD).*

- A. The CBWC Ministerial Protocol Manual (the MPM), is brought before the CBWC Assembly for approval whenever those meetings are in person.
- B. From time to time, the MCC may revise procedural documents, such as for registered status, credentialing status, discipline, restoration, or best practices.

C. **Ministry Status titles** are divided into two categories: Registered and Credentialed.

Every minister called to serve within a congregation is to be highly valued and is to be considered as such by the whole of the CBWC family. The use of status titles is in no way meant to value or esteem one category above or below another, as our ministry together is not a hierarchy. Those who hold 'Registered Status' are in the CBWC database and recorded according to their connection to the CBWC, many with a particular church connection. Those who hold 'Credentialed Status' are individuals who are currently active, normally in a CBWC ministry setting, and have successfully passed through processes required by the CBWC Ministry Credentials Committee.

<u>CBWC Registered Status</u>	<u>CBWC Credentialed Status</u>
<p>CBWC Registered Status = A title of distinction and recognition within the CBWC for those not currently 'credentialed':</p> <ul style="list-style-type: none"> • <u>Registered Minister</u> = Usually a minister recently hired by a CBWC church or ministry, having been properly registered through the appropriate regional office, but not having completed a CBWC process to attain credentialed status. • <u>Candidate for Ministry Training</u> = A student for ministry appropriately registered with support of a CBWC church and Regional Office. • <u>Affiliate Minister</u> = A church planter as recognized through the office and processes of the CBWC Church Planting Director. • <u>Mandated Lay Chaplain</u> = A lay chaplain of a specific church assigned to a specific ministry. These individuals are recognized by their Regional Minister and make reports to the Regional office as required. • <u>Inactive Ordained</u> = Previously CBWC ordained, but not currently ministry employed, including retired. 	<p>CBWC Credentialed Status = A title for those approved by their church and the CBWC MCC for service in Gospel ministry:</p> <ul style="list-style-type: none"> • <u>Credentialed Minister</u> (formerly Licensed Minister) = This is usually the first credential for CBWC ministers. This applies to senior pastors, associate pastors, and ministers yet to be 'recognized for prior ordination.' • <u>Mandated For Ministry</u> = This category is for those in paid ministry outside of their CBWC church, specifically non-ordained chaplains, but may include others like home missionaries and camp directors. • <u>Active Ordained</u> (currently in CBWC ministry setting) <ul style="list-style-type: none"> ○ Ordained by a CBWC church ○ 'Recognized for Prior Ordination' from another denomination ○ Endorsed For Specialized Ministry = applied to chaplains, transitional ministers

- D. Churches are required to initiate the process for 'Registered Status' for (1) Registered Ministers, (2) Candidates for Ministry Training, and (3) Mandated Lay Chaplains. It is also the duty of each local congregation to report the changes of address, changes of position, and the severance of all ministerial staff. If you have further questions, consult your Regional Office.
- E. For a minister to gain 'Credentialled Status' the process is initiated by the local church after examination and recommendation by the church leaders to the congregation, and upon a regular vote of the church at a business meeting.
 - i. Under the supervision of the Board of the CBWC, the MCC is the denominational body that oversees ministerial credentials, which may from time to time prepare forms and questionnaires and require other documentation and interviews to assist it in its task and require these to be completed by candidates for each credential offered by the CBWC.
- F. Any official status documentation granted by the MCC are the property of the CBWC, and their return may be requested should the status be removed for cause.
- G. An up-to-date list of registered and credentialled ministers will be maintained electronically by the CBWC.
- H. Distinguishing between 'Active Ordained' and 'Inactive Ordained'

Those who are already a 'Reverend' do not lose that title or documentation and can maintain that title on an ongoing basis. However, those with CBWC 'Active Ordained' status are individuals currently recognized as ministers of the CBWC whose credentials are active and in good standing with the CBWC at the present time. It is important to distinguish that not all 'Reverends,' even if ordained previously within the CBWC, have 'Active Ordained' status within the CBWC.

I. Denominational Role in Keeping Ministry Status Standards

A simple definition of the purpose of a denomination is "to enable churches to do together what they cannot easily do alone." Individual churches are responsible for employing their ministers and holding them accountable. The church is to affirm the giftedness of their ministers, to advocate for them, and when appropriate to initiate the process for their credentialling.

The churches of the CBWC have delegated to the denomination the matters of registering and credentialling ministers, examining candidates as to their suitability for ordination, as well as overseeing matters pertaining to ministerial standing.

Once granted an official ministry status, the CBWC leadership is involved alongside the local church in holding ministers accountable, especially to the mandates of this document (the MPM). Those granted a 'Mandated For Ministry' credential are accountable to their local CBWC congregation as well as to CBWC leadership. It is the CBWC, not the local church, that 'holds the credentials' of CBWC ministers. Those with registered or credentialled status within the CBWC, as listed previously, have a significant professional recognition which comes with certain privileges and expectations.

The MCC is designated as the keeper of ministry standards on behalf of the churches. As a consequence, ministers make a commitment to uphold the biblical and professional standards of the ministry and are accountable to the church through the MCC when there is a breach of those standards. The MCC is functioning within their role to deal appropriately with ministers who may

disregard professional or CBWC standards, not all of which are delineated in this document. Those who become aware of a breach of standards have an obligation to notify the Executive Minister and request MCC action to investigate, make judgment, and take the appropriate disciplinary and disclosure action, in cooperation with the local congregation.

- J. Authorization to Solemnize Marriages. Eligibility for individuals within each category shall be determined as follows:
- i. **Ministers with Credentialed Status**, whose main occupation is service to a congregation, will be considered for recommendation to the government of the relevant province or territory for authorization to solemnize marriages. This authorization will be revoked for non-ordained credentialed ministers when they leave their church or ministry position. Approval to reissue the authorization can be extended, without further examination, if the individual is resettled in a new place of ministry and the Regional Minister approves of the action. Depending upon role and need, not every credentialed minister will be granted authorization to solemnize marriages.
 - ii. **Mandated for ministry** shall not normally be eligible for recommendation to the respective provincial or territorial government for authorization to perform marriages.
 - iii. **Affiliate ministers** may be eligible for recommendation by the MCC to the respective provincial or territorial government for authorization to perform marriages.
 - iv. **Active ordained ministers serving a local church and those endorsed for specialized ministry**, normally are granted marriage licenses.
 - v. **Retired ministers** may continue to hold their 'permanent' documentation to perform marriage in their province or territory of residence for a period of two years after being classified as "retired." After those two years an application for provincial or territorial special temporary license to officiate a wedding may still be made to the appropriate CBWC Regional Office.
 - vi. **Ordained ministers awaiting settlement** may have extended authorization to solemnize marriages by the MCC. Generally Ordained Ministers in the Awaiting Settlement category can have this privilege for a year, after which time those persons may apply by letter to the MCC for a special temporary license in specific situations.
 - vii. **Mandated lay chaplain** shall not normally be eligible for recommendation to the respective provincial or territorial government for authorization to perform marriages.

2. MINISTRY STATUS TITLES

A. CBWC Registered Status

i. REGISTERED MINISTER

a. Purpose

'Registered status' is granted to ministers hired by a CBWC church or ministry. This category shows an immediate connection of the individual to the CBWC even though the individual has not yet reached 'credentialed status.' Such a minister is to enter into the

process of achieving 'credentialled status' very shortly after beginning employment for the church or ministry but shall carry this title until a credentialled status is achieved.

b. Regulations

- 1) When a person is hired to serve in a ministry, their CBWC church or ministry have an obligation to notify in writing their Regional office of the hire, including starting date and contracted paid hours.
- 2) To acquire the 'Registered Minister' title, a candidate must:
 - a) Be hired by a CBWC church or CBWC ministry
 - b) Have their Regional office appropriately notified in writing.
- 3) The 'Registered Minister' shall carry this title until:
 - a) The individual becomes a credentialled minister
 - b) The end of their employment.

c. Accountability

This individual shall retain this title with this level of accountability:

- 1) This individual is accountable to their church or ministry as outlined in their job description or Memorandum of Understanding (MOU)
- 2) This individual is to participate regularly in their regional or local ministerial of the CBWC
- 3) This individual will be invited to and expected to attend the New Minister's Orientation (NMO)
- 4) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

ii. CANDIDATE FOR MINISTRY TRAINING

a. Purpose

This category seeks to afford recognition that a specified individual who is a member of a recognized congregation has the calling, gifts, and aptitude for the gospel ministry, and is recognized by the local church and the denomination as a Candidate for Ministry Training.

b. Regulations

- 1) Candidates for Ministry Training status is for those who are specifically engaged in training at a seminary, theological school, or Bible school. They shall be subject to the following regulations:
 - a) It shall be understood that the full educational standards for ordination shall be undertaken by all Candidates for Ministry Training who are capable of attaining that objective, and further, that candidates shall complete their requirements for ordination before a local church seeks their ordination.

- b) Subject to the terms of Student Aid Funds, Candidates for Ministry Training may be eligible for financial assistance from the denomination's resources while they are in training.
- 2) Each candidate, in order to be eligible for accreditation as a Candidate for Ministry Training, shall generally have been for at least one year a member in good standing of a CBWC church.
- 3) To be recognized as a Candidate for Ministry Training, a candidate must complete the forms required by the MCC, be recommended by the Regional Minister or a designated alternate, and be approved by the MCC.
- 4) Candidates for Ministry Training will be subject to a review of their standing after five years.

c. Accountability

- 1) It is expected that the Candidate for Ministry Training, who is a student, will take the initiative to keep in close touch with a member of the Executive staff and, through the CBWC office, with the MCC throughout the period of training.
- 2) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

iii. AFFILIATE MINISTER

a. Purpose

This category seeks to afford recognition to an individual who has been called to serve as minister of a specific local congregation that is in the process of being recognized as a member church of the CBWC. The Minister has been recommended to the denomination for benefits and privileges appropriate to the pastoral office.

b. Regulations

- 1) When a church has begun the process of formal admittance to the CBWC and has reached the stage where the Executive Minister is prepared to recommend the minister for credentialling with the CBWC, the local Regional Minister and/or or the Director of Church Planting may request that the person be recognized as an Affiliate Minister and arrange with a Regional Minister to complete the CBWC Peer Mentoring Program even though they may not intend to pursue ordination. The granting of the status of Affiliate Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a minister of a congregation in the process of affiliation.
- 2) To become an Affiliate Minister, an individual must:
 - a) Complete the forms and process required by the MCC (accessed via the Regional Office) and the office of the CBWC Church Planting Director;
 - b) Be recommended by the Regional Minister or a designated alternate or the CBWC Church Planting Director to the MCC;

c. Accountability

- 1) The status of Affiliate Minister is a temporary status to be reviewed every six months until the church is a full member church of the CBWC and can be withdrawn at the discretion of the Church Planting Director with notice given to the MCC of such action.
- 2) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

iv. MANDATED LAY CHAPLAIN

a. Purpose

This category seeks to afford recognition to a specific non-ordained individual who has the calling, gifts, and aptitude for chaplain ministry in a volunteer capacity, whereby a formal title would be an asset to their ministry.

b. Regulations

- 1) When a person is called to serve in a ministry that might be seen as an extension of the ministry of one or more congregations in affiliation with the CBWC, a local congregation may request that the person be granted recognition as Mandated Lay Chaplain by the denomination.
- 2) To acquire the Mandated Lay Chaplain recognition, a candidate must:
 - a) be a member in good standing of the sponsoring church
 - b) be recommended to the MCC through a motion passed at a business meeting by his/her local church
 - c) complete the forms and processes required by the MCC
 - d) be recommended by the Regional Minister or a designated alternate.
- 3) Mandated Lay Chaplains will not normally be considered for ordination.

The MCC may then acknowledge his/her credential status and notify the candidate officially by letter.

c. Accountability

The person so Mandated for Lay Chaplain shall remain on the list providing he/she:

- 1) completes annual report provided by the Regional Office or meets with their Regional Minister (failure to report will result in removal from the Mandated Lay Chaplain list)
- 2) participates regularly in the regional or local ministerial of the CBWC
- 3) maintains spiritual, ethical, and professional standards, appropriate to their ministry body and the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

v. INACTIVE ORDAINED (including RETIRED MINISTER)

a. Purpose

This category seeks to provide the recognition for a minister no longer in a paid position of ministry service at a CBWC church.

b. Regulations

- 1) The title should not be given to a minister who is still engaged in ministry for which he/she receives a regular salary.
- 2) This title only applies to those who have previously held a previously held CBWC Active Ordained status.
- 3) Some retired ministers may be appointed by their churches as '**Minister Emeritus.**'

c. Accountability

- 1) This is primarily an administrative status.

B. CBWC Credentialed Status

i. CREDENTIALLED MINISTER (formerly 'licensed minister')

a. Purpose

This category seeks to afford the recognition that a specified non-ordained individual has been called to serve as a minister within a specific local congregation and is recommended to the denomination for benefits and privileges appropriate to the pastoral office.

b. Regulations

- 1) When a person who is not ordained to the gospel ministry by the CBWC is called to serve a congregation in fellowship with the CBWC, the local congregation may request that the person be credentialed as a CBWC minister and arrange with the Regional Minister for the person to complete the CBWC Peer Mentoring Program, even though they may not intend to pursue ordination. The granting of the status of Credentialed Minister is not immediately dependent upon training, but is a recognition that the individual is, in fact, functioning as a minister of a congregation.
- 2) To become a Credentialed Minister, the following are steps in the process:
 - a) Be recommended to the MCC through a motion passed at a business meeting by his/her local church
 - b) Complete the forms and process required by the MCC (accessed via the Regional Office)
 - c) Be recommended by the Regional Minister or a designated alternate and
 - d) After a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as a Credentialed Minister.
 - e) The MCC may then acknowledge his/her credential status and officially notify the candidate by letter.

- 3) A person shall retain this Credentialed Minister status for a maximum of five years. At that time, the Credentialed Minister is likely to meet with the Regional Group to examine the likelihood that he/she can meet the requirements for ordination and prepare a plan for attaining this goal.

Should this be deemed not possible, the Regional Group, in consultation with the church leaders and the Regional Minister, may recommend that the credential be reissued subject to evidence of the ongoing continuing education of the Credentialed Minister.

- 4) When a Credentialed Minister leaves a CBWC church or ministry in which he/she is credentialed, the Credentialed status is withdrawn and any authorization for the solemnization of marriages is revoked. Nevertheless, on request of the congregation in the CBWC where the individual is resettled, the MCC may choose to reissue the credential at the new location without further examination, providing the reissue is approved by the Regional Minister.

c. Accountability

This individual shall retain this title with this level of accountability:

- 1) This individual is accountable to their church or ministry as outlined in their job description or Memorandum of Understanding (MOU)
- 2) This individual is to participate regularly in their regional or local ministerial of the CBWC
- 3) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

ii. MANDATED FOR MINISTRY

a. Purpose

This category seeks to afford recognition to non-ordained individuals - in such roles as chaplains, home missionaries, and camp directors, who are directly engaged in pastor-like ministries but who, because they are not pastoring local churches - are **not Credentialed** Ministers.

b. Regulations

- 1) When a person, who is not credentialed or ordained to the gospel ministry by the CBWC, is called to serve in a ministry that might be seen as an extension of the ministry of one or more congregations in affiliation with the CBWC, a local congregation may request that the person be granted recognition as Mandated for Ministry by the denomination and arrange with a Regional Minister to complete the CBWC Peer Mentoring Program.
- 2) The sponsoring congregation, of which the candidate is a member, may also seek the participation of the specialized non-congregational mission agency (e.g., Camp Board or Church Planting Committee) in recommending the candidate for recognition.

- 3) No intention to pursue ordination is required for this recognition; however ongoing continuing education is expected.
- 4) To acquire the Mandated for Ministry recognition, a candidate must:
 - a) be a member in good standing of the sponsoring church
 - b) be recommended to the MCC through a motion passed at a business meeting by his/her local church
 - c) complete the forms and processes required by the MCC
 - d) be recommended by the Regional Minister or a designated alternate
 - e) after a review of references and personal interview of the candidate, be recommended by the Credential Interview Committee for recognition by the MCC as Mandated for Ministry
 - f) the MCC may then acknowledge his/her credentials status and officially notify the candidate by letter.
- 5) A person shall retain this Mandated for Ministry status for a maximum of five years. At that time, the Mandated Minister status may be extended, or the individual may be asked to meet with the Regional Group to examine the overall performance of the minister in relation to the mission agency goals. When a Mandated Minister leaves the employ of the mission agency for which he/she is mandated, the credential is withdrawn. However, should the minister enter a similar ministry with another denominationally recognized mission agency, the MCC may choose to reissue the credential for the new ministry focus without further examination, providing the reissue is requested by the sponsoring church and approved by the Regional Minister.

c. Accountability

The person so Mandated for Ministry who does not have employment directly through a church body shall remain on the list providing he/she:

- 1) presents a brief but comprehensive annual report to the MCC of his/her ministry;
- 2) actively participates in the regional or local ministerial of the CBWC or in a denomination in affiliation with the Baptist World Alliance; and
- 3) maintains spiritual, ethical, and professional standards, appropriate to their ministry body and the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

iii. ACTIVE ORDAINED MINISTER (Recognized within the CBWC as Ordained to Gospel Ministry)

a. Purpose

This category seeks to afford the recognition that a specific individual, who has been called to gospel ministry, has completed appropriate training, and has been examined for the presence of those abilities, gifts, and qualities of both life and spirit appropriate to the pastoral office, and is therefore recommended to the fellowship and confidence of the churches of the CBWC. The CBWC will therefore support ministers of good standing should they seek future service with partner denominations.

b. Educational Requirements

- 1) The normal educational requirement for ordination shall be a Bachelor of Arts or equivalent undergraduate degree from a recognized university or college, Baptist Identity Course, and a Master of Divinity degree or its equivalent.
- 2) A minimum educational requirement for ordination may be accepted by the MCC in certain special instances, but only when in the judgment of the MCC the circumstances warrant such a departure from the normal requirement. The MCC reserves the right to require candidates to take other courses beyond the minimum cited.

There are four situations in which a minimum requirement may be deemed met:

Category 1: Candidates less than 35 years of age who have an M.Div. from Carey Theological College and the Baptist Identity course, or its equivalent as determined by the MCC.

Category 2: Candidates aged 35 or more may be given special consideration by the MCC. The minimum standards for this age group are as follows:

- a) two years of post-secondary schooling with at least one of those years being acceptable theological training consisting of 8 courses and the Baptist Identity course or
- b) completion of Carey's Diploma in Christian Ministry program or its equivalent.

Category 3: Candidates aged 45 or more who show marked ability and aptitude for the gospel ministry during an extended period of service in a local CBWC church may be considered by the MCC. The minimum standards for this age group are as follows:

- a) a full year of special studies recommended by the MCC; or
- b) a directed reading course prepared and supervised by Carey Theological College and approved by the MCC.

Category 4: Special Candidates serving in congregations under unique circumstances may not be able to meet the minimum requirements. Concessions are permissible in these special circumstances, when the MCC regards such action warranted and in the best interest of our denominational life.

- 3) The decision of the MCC concerning the academic qualifications of candidates shall be final.

c. Regulations

- 1) Ordination is an act performed by the local church but cooperatively carried out in conformity with practices approved by the CBWC in Assembly.
- 2) Each candidate, before appearing before the Ordination Examining Council (OEC), shall be expected to:
 - a) be a minister of a church within the CBWC, or shall be a member of and sponsored by a church within the CBWC and under appointment for mission work within, or approved by the CBWC, or under appointment for chaplaincy approved by the CBWC
 - b) have satisfied the MCC as to his/her academic preparation and general fitness for the Baptist ministry
 - c) have successfully completed the CBWC Peer Mentoring Program

- d) have successfully completed a course in Canadian Baptist Identity at the M.Div. level at Carey, or have completed an equivalent course from an accredited institution
- e) have attended the Ordination Preparation Workshop or other educational experience created for this purpose approved by the MCC.
- 3) The MCC may consider extenuating circumstances and prior pastoral experience in interpreting these regulations in an individual situation. Without establishing a precedent, the MCC may also ask that a directed reading course and/or special studies under the guidance of Carey Theological College precede appearance before the OEC. To appear before the OEC, a candidate must be recommended by his/her local church, complete all forms and interviews required by the MCC, be recommended by the Regional Minister or an appropriate delegate, and be recommended by the MCC.

d. Accountability

- 1) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

iv. 'RECOGNIZED FOR PRIOR ORDINATION' FROM ANOTHER DENOMINATION

a. Purpose

'Recognition of Prior Ordination' within the CBWC is an honour and grants placement of the candidate on the CBWC list of Active Ordained Ministers. That privilege also allows possible transfer of one's ordained status to other Canadian Baptist conventions/denominations and usually to other Baptist World Alliance denominations. In such cases a letter of reference from the CBWC is required and possibly other aspects of protocol according to the new convention/denomination.

b. Regulations

Re-ordination is not recommended by the CBWC. Any new minister coming into a CBWC church should seek an initial CBWC credentialling status through proper church channels and Regional processes. Generally three years within the denomination is required before 'Recognition of Prior Ordination' is considered.

Ordained ministers coming from church bodies not affiliated with other Canadian Baptists seeking 'Recognition of Prior Ordination' shall involve the following:

- completion of any additional MCC educational requirements
- motion from the church's leading board
- Completion of a CBWC MIP
- successful completion of the CBWC Peer Mentoring Program
- attendance at the Ordination Preparation Workshop along with its required paperwork
- completion of a subsequent Regional advisory group interview
- and then appearance before a minimum of three members of the CBWC MCC. That appearance may be in person or by video conference.

After appearance before the MCC, one of three decisions will be made:

- The MCC grants CBWC Active Ordained Minister Status via 'Recognition of Prior Ordination'
- The MCC does not grant CBWC Active Ordained Minister Status via 'Recognition of Prior Ordination'
- The MCC requires additional work before CBWC Active Ordained Minister Status will be granted. Required steps will be listed with the decision.

Those seeking 'Recognition of Prior Ordination' will not appear at the CBWC Ordination Examination Council. It must be understood that much of the rest of the process involved is for the candidate's orientation to the CBWC and for the CBWC to become familiar with these candidates. Previous candidates undergoing this process have gained collegial connections, have an awareness of where to get helpful resources, have had many questions answered and have gained an appreciation of the CBWC's personnel, polity, and governance.

See Appendix for full requirements for Ordination and Recognition of Prior Ordination.

Transfer Process for Active Ordained Status from other Canadian Baptists coming into the CBWC:

- 1) A letter requesting transfer of ordained status in good standing from the Executive Minister of the other Canadian Baptist denomination
- 2) Completion of a CBWC MIP
- 3) Membership and participation in a CBWC church (Only in very exceptional cases will the MCC grant ordained status to someone without membership in a CBWC church)
- 4) A motion from that church's leading board should be recorded and registered with the Regional office to indicate the church is willing to hold that particular minister accountable alongside the CBWC leadership
- 5) A personal connection with their CBWC Regional Minister who will bring the request for transfer before the MCC
- 6) The process regarding those credentialled for Military Chaplaincy is listed elsewhere in the MPM
- 7) Transfer of credentials out of the CBWC to non-Canadian Baptist denominations is not usually facilitated

c. Accountability

- 1) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

v. ENDORSED FOR SPECIALIZED MINISTRY

a. Purpose

This category seeks to afford the recognition that a fully Ordained Minister has been called to perform a specialized ministry function, such as chaplain or transitional minister, often in a non-congregational setting, and is therefore recommended to a specific agency as a person appropriate for the specific ministry.

b. Regulations

- 1) 'Endorsed for Specialized Ministry' affirms that these specialized functions are extensions of the local church or of the denominational expression of the churches. In all cases, the specialized ministry must involve the performance of activities that involve pastoral oversight of souls even though the setting may be non-congregational.
- 2) 'Endorsed for Specialized Ministry' may be given to persons seeking to enter institutional or military chaplaincy.
- 3) To receive endorsement, candidates must have the following prerequisites:
 - a) be an Ordained Minister in the CBWC
 - b) demonstrate, by transcripts and documented experience, that they qualify according to the standards set by the specialized ministry body that are accepted by the agency in which they seek employment.
- 4) In instances where the specialized ministry body calls for specified terms of actual pastoral experience prior to the employment of the candidate, the MCC shall attempt, if requested, to provide the necessary mentorship and supervision of the pastoral experience practicum.
- 5) The candidate shall make application directly to the MCC of the CBWC for endorsement. The application shall include:
 - a) a commendation by his/her local church in the matter of calling and giftedness, relative to the area of specialized ministry and participation in the local church
 - b) a letter by the candidate, identifying a clear sense of call to the specialized ministry, and his or her giftedness for that ministry
 - c) three letters of reference as to character, spiritual, and other qualifications for the area of specialized ministry
 - d) a letter from the agency where the specialized ministry may be performed, indicating an interest in employing or confirming the employment of the candidate
 - e) a program of studies and training, if required, to meet the standards set by the specialized ministry body for the agency.
- 6) The MCC has the freedom to require further information or request further interviews before it makes its decision.
- 7) When the candidate provides evidence that he/she has met the standards set by the specialized ministry body, and has provided all information requested by the MCC, the MCC shall issue a letter indicating 'Endorsed for the Specialized Ministry,' and place the individual on a list in the CBWC database as an Ordained Minister engaged in Specialized Ministry.
- 8) The person so 'Endorsed for Specialized Ministry' shall remain on the list providing he/she:

- a) maintains membership with a CBWC church. However, in special circumstances the MCC, on review of written details, may grant a variance. Active-Duty Military Chaplains are to explain on an annual basis the circumstances around their service or deployment for purposes of understanding the absence from local church accountability
 - b) presents a brief but comprehensive annual report to the MCC of his/her ministry
 - c) actively participates in the regional or local ministerial of the CBWC or in a denomination in affiliation with the Baptist World Alliance
 - d) maintains spiritual, ethical, and professional standards, appropriate not only to the specialized ministry body but also to the MCC of the CBWC.
- 9) Endorsement will be withdrawn with the termination of the specific ministry.
- 10) Under this designation will also be a limited list of CBWC experienced and trained ministers recognized as 'Transitional Ministers,' some with career aspirations in this area. It will be the role of MCC to affirm specific individuals for this ministry and to monitor their ministry. These ministers may serve in various churches both within and outside our denomination. Their ordained status will be maintained within the CBWC even though for some their service outside of the denomination may extend beyond regularly accepted timeframes. These ministers will have the following:
 - a) their name submitted directly by members of the CBWC Executive Staff to the MCC for this recognition
 - b) ministry accountability to a CBWC church, a CBWC Regional Minister, and the CBWC Settlement Office
 - c) along with extensive ministry experience, they shall receive specific training for transitional pastoral ministry
 - d) approval for this designation is made by the MCC, which may be rescinded at their discretion.
- 11) Regarding Military Chaplaincy:
 - a) In cases of Ordained Ministers who are serving as chaplains in the Canadian armed forces (or other national organizations, such as Corrections Canada) and who are therefore required to maintain credentials from one of the Canadian Baptist constituencies in Canada, an application can be made to their respective Executive Minister or ecclesiastical authority to have their credentials, which are held by their ordaining denomination, be associated with one church familiar with the individual. That church and its respective denomination from the Canadian Baptist family will be responsible to maintain appropriate accountability and, if necessary, carry out discipline according to their particular denominational protocol, or request that the denomination where the chaplain resides act on their behalf. This process is deemed to be managed and adjudicated by the Inter-Faith Committee of Military Chaplaincy Representative in conjunction with the Executive Ministers. Such chaplains have the ongoing expectation to connect regularly with a Canadian Baptist church near where they live when possible. When moving into another denomination's region, the accrediting group will provide the receiving local group with basic information on the chaplain. That

information should include a letter of good standing, a current Ministry Information Profile or its equivalent, and confirmation of the individual's ordination. The receiving local group will work with the candidate through whatever process is required to secure a permanent marriage officiant registration in the relevant province for as long as they serve in that region.

- b) A candidate for chaplaincy or a member of the chaplains' branch must be clergy in good standing with their respective denomination. That denomination in turn must be a member in good standing of the Canadian Council of Churches and/or The Evangelical Fellowship of Canada. The affirmation of denominational endorsement must come through a recognized ecclesiastical authority, which, in our polity must be the Executive Minister, a Regional Minister, or a designated senior staff person within the denomination responsible for chaplain's services. All those things being complete as well as the appropriate military endorsements and protocols, the faith representative for Baptists for the Inter-Faith Committee of Military Chaplaincy must also approve the candidate and present them to the larger Inter-Faith Committee of Military Chaplaincy group for endorsement and approval.

c. Accountability

- 1) This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly.

3. RECOMMENDATIONS AND DISCIPLINE (APPLICABLE TO ALL WITH A MINISTRY STATUS)

A. RECOMMENDATIONS

- i. Each minister is encouraged to update their Ministry Information Profile when necessary and submit it to their regional office.
- ii. Each minister is encouraged to engage in continuing education.

B. PASTORAL DISCIPLINE

- i. The MCC is designated to be the keeper of the standards on behalf of the churches of the CBWC. As a consequence, pastors, as part of their ordination, make a commitment to uphold the biblical, ethical, and professional standards of the ministry, and are accountable to the church through the MCC when there is a breach of the standards outlined in this CBWC Ministerial Protocol Manual.
- ii. When an individual or a local congregation becomes aware of a breach of standards, they have an obligation to notify the Regional Minister or another member of the MCC, in writing, and request MCC action to investigate, make judgment, and take the appropriate disciplinary and disclosure activity, in cooperation with the local congregation and following scriptural principles of justice and reconciliation. The process is detailed in [Section 4](#).
- iii. If, upon preliminary investigation, the MCC or its representatives deem it appropriate, the individual may be declared "under suspension and investigation." Such action would mean

that the individual is suspended from active ministry, until such time as an investigation is completed and the individual either cleared of the allegations and promptly reinstated or placed either Under Supervision or Under Discipline.

- iv. On its own motion, or on the written complaint of a church the MCC may, after examination of the facts and evidence, withdraw the credentials of any person for criminal acts, moral cause, professional misconduct, or theological views inappropriate in a constituent church of the CBWC.
- v. Any action taken shall be discussed closely with the local church, and assistance shall be provided to the congregation by the Regional Minister and Regional Group, and by other denominational staff to the minister in question, including a program of counselling and other activities proposed to lead to restoration.
- vi. The decision of the MCC may be appealed by either the minister or the church concerned to the President of the CBWC, who shall appoint a Credentials Appeal panel to review the decision and make recommendations to the Board. The individual or the church may also appeal the MCC or Board decision to the CBWC in Assembly.
- vii. The MCC shall track ministers who are “Under Suspension and Investigation,” and shall strive to bring each investigation to a prompt conclusion.
- viii. The MCC shall also track ministers who are either ‘Under Supervision or Under Discipline’ and shall strive to establish a program of reconciliation and restoration for each person on these lists. A minister ‘Under Discipline’ may not be recommended to any congregation for settlement, nor if the minister is settled will he/she be immediately restored.
- ix. Ministers under discipline, who refuse to enter the MCC’s recommended program of reconciliation and restoration, shall have their credentials withdrawn.
- x. Ministers may remain on the Under Supervision list for a maximum of three years during which time they are expected to be abiding by the MCC’s recommended program of reconciliation and restoration.
- xi. Ministers may remain on the Under Discipline list for a maximum of five years, during which time they are expected to be abiding by the MCC’s recommended program of reconciliation and restoration. If the program has not been completed within 5 years, the MCC shall withdraw their credentials.

4. ORDINATION REGULATIONS

A. PROCESSING THE CANDIDATE FOR ORDINATION

- i. In addition to being a member in good standing in the church which plans to ordain him or her, the candidate must be recognized as a minister, hold a ministry position in a staff position affiliated with the CBWC (camps, educational institution), or mandated for ministry in Christian work such as chaplains.
- ii. To allow time for churches to assess more accurately the call and character of candidates for ordination, appearance before the CBWC Ordination Examination Council will normally require at least three years of service within their CBWC churches. Exceptions to this policy will only be at the discretion of the MCC.

- iii. A careful review shall be undertaken by the leaders of the congregation planning to ordain the candidate, of the candidate's conversion, calling, life, doctrine, philosophy of ministry, gifts, and the exercise of the pastoral office by the candidate in the congregation. The review shall then be presented to the congregation and the congregation shall, by formal motion at a business meeting, recommend to the Regional Advisory Team and the CBWC that the candidate in question appear before the OEC. It is important to note that our CBWC churches ordain the candidate, but the MCC controls the ordination process as delineated by Assembly. The local church discerns a candidate is deserving of this status and the local church initiates the process. However, the MCC supervises the process in order that the whole of the CBWC also discerns suitability and, if appropriate, confirms what the local church has discerned regarding their candidate.
- iv. Completion of requirements are necessary before appearance before the OEC, including the New Ministers Orientation, Baptist Identity Course, and CBWC Peer Mentoring Program.
- v. The Academic Equivalency Committee will review the candidate's academic history to determine if they've met the academic requirements to continue in the ordination process and provide recommendations for further study if necessary.
- vi. The MCC, after receiving evidence of the candidate meeting all qualifications and their accord with the standards, practices and programs of the CBWC, will either recommend that the candidate appears before the OEC, or require additional steps before the candidate appears.
- vii. The candidate, local church, and Regional Group will be advised of the MCC's decisions.
- viii. The decisions of the MCC concerning the interpretation of the regulations for ordination shall be final.

B. REGULATIONS FOR THE ORDINATION EXAMINING COUNCIL

- i. The OEC of the CBWC shall be constituted as follows:
 - a. Three members chosen well in advance of the meeting of the OEC from each of the constituent Regions of the CBWC
 - 1) A designated alternate residing in close proximity of the OEC location will be chosen. This member will be prepared to join OEC if another OEC member is not available.
 - b. Elected officers of the CBWC (ex officio voting)
 - c. Chair of the MCC (ex officio voting)
 - d. Up to two representatives from the church requesting the ordination of the candidate, who shall participate in the procedures of the OEC during the examination of their specific candidate (voting).
- ii. Executive staff members may serve as advisory non-voting members of the OEC.
- iii. The chair of the OEC shall be named by the MCC.
- iv. Typically, when the CBWC Assembly gathers in person at the Biennial Assembly, and whenever possible, the OEC will meet at the same time and in the same city. On years when the Assembly meets online, the OEC may meet at a place and time set by the MCC. With the desire to meet the spirit of OEC, special circumstances may permit the MCC to alter these OEC procedures as needed.

- v. The OEC will hold a briefing session prior to the public examination. The length of this session will vary according to the number of candidates to come before Council. Some of the pre-council briefing time should be spent in prayer for each of the candidates as they anticipate coming before the Council.

- vi. In situations where previous moral failure or professional misconduct are a part of the record for a candidate, the Council is entirely within its right, and encouraged to hold an “in camera” examination of a candidate on matters pertaining to the matter of record. The MCC ought to anticipate the need for such an examination and have Council make necessary plans for an “in camera” hearing prior to the regularly convened Council.

The MCC needs to be clear and directive to Council in matters of previous moral failure or professional misconduct. In such instances, MCC must be able to demonstrate that mercy, justice, and restitution toward victims have prevailed. In most instances, this level of inquiry might best be handled at the Regional level prior to the candidate getting to the OEC level.

- vii. Using the ordination paper prepared by the candidate as the primary source of information, the OEC will examine all candidates recommended by the MCC as to their religious experience, their beliefs, their suitability for ministry, and their conversion, religious experience, call to the ministry, doctrinal beliefs, and philosophy of ministry, and shall also provide the candidates an opportunity to give evidence of their accord and cooperation with the standards, practices, and programs of the CBWC.

Council members need to be helped to understand that any questions that arise as a legitimate attempt to understand ambiguous or apparently contradictory parts of a candidate's statement(s) are entirely appropriate to ask the candidate. Council members need also to be encouraged to pose questions that get at the relevant issues of ministry and the day-to-day realities that a minister faces in ministry.

- viii. The OEC shall, after a vote, make one of the following recommendations for each candidate:
 - a. It commends the candidate in question to the local church for ordination to the Gospel Ministry.
 - b. It recommends to the local church a program of additional study or experience for the candidate before proceeding with ordination.
 - c. It does not recommend that the local church proceed with ordination.
- ix. The Chair and/or Secretary of the OEC shall report the recommendations to the Assembly for approval. On approval, the Secretary shall advise the local church that ordination is recommended and that it may proceed to ordain the candidate in question.
- x. The Region shall not appoint to the OEC an Ordained Minister who has appeared before the OEC in the immediately preceding three years. They shall also refrain from appointing those intending to appear before the council.
- xi. An examiner appointed by the Region may serve on the OEC for up to three consecutive years then have a minimum of one year off before being re-appointed.

C. REGULATIONS CONCERNING THE ACT OF ORDINATION

- i. Upon successful examination, the church should conduct an ordination service. The church shall advise the CBWC when the ordination is to take place and the CBWC will issue the Certificate of Ordination.
- ii. It is strongly recommended that the ordination service be conducted by the Regional Minister, or his/her designate, and that the vows be used which are printed in the Canadian Baptist Ministries worship and service manual called 'Common Expression.'
- iii. On receipt of notification of this ordination, the Minister's name shall be entered upon the Active Ordained Ministers List of the CBWC.

5. SETTLEMENT PROTOCOL

The CBWC will assemble and maintain a settlement list and recommended processes and procedures for churches and pastoral candidates.

If a church is seeking pastoral staff settlement, the church will, very early in the process, contact the CBWC settlement office for a meeting in order to understand the procedure and receive resources for the task.

The church would look to the CBWC to provide possible candidates based upon the church's need and profile.

If names come forth from other sources as possible candidates, then they should be vetted by the CBWC settlement office. It would be expected that the church would take very seriously any concern raised by the settlement office.

All ministers who wish their name to be on a settlement list will have a current Ministry Information Profile submitted and complete before it will be presented to a church.

6. PROTOCOL FOR CONFLICTED SITUATIONS

It is the general principle of the CBWC to be pre-emptive in its relation to issues that bring conflict. The CBWC wishes to assist churches, leaders, and pastoral staff with education, mediation, intervention, or other processes that may be helpful.

There are several examples of biblically based means and expectations for handling disputes within the Body of Christ and we encourage these to be followed.

The CBWC recognizes that on occasion assistance may be needed for situations that become confused or where differences of approach begin to surface. When this occurs, churches, leaders, and ministers are always encouraged to contact the CBWC before the conflict has escalated.

SECTION 2
CBWC STANDARDS OF ETHICAL BEHAVIOURAL PRACTICE

Prepared by Task Force on Pastoral Ethics and Approved by Baptist Union Board, February, 1995

1. MINISTER TO CONGREGANT RELATIONSHIPS

- A. I will regard all persons equally and with compassion, undertaking to minister impartially to the needs of all. I will not malign a congregant.
- B. I will consider information disclosed to me by the individuals in counselling or pastoral care to be confidential, unless there is clear and immediate danger to an individual, their family, or society. If it is necessary, for the purpose of providing good pastoral care, to disclose this information to other church leadership, I will do so only with the permission of the individual. I will not use confidential information for personal gain. As required by law, I will report to the appropriate authorities regarding situations where I have reason to believe there has been child neglect, physical, or sexual abuse.
- C. I will not present myself as qualified beyond my level of training, competence, and experience.
- D. I will not initiate counselling beyond my own qualifications. I will acknowledge that my responsibility is in the area of pastoral care, unless I am qualified to provide other counselling.
- E. I will continue a counselling relationship as long as it is reasonably clear that the counselee(s) is (are) benefiting. Otherwise, I will make referral to someone qualified.
- F. I will not seek counselees already in the care of another minister or professional counsellor. If an individual requests counselling, while in the care of another counsellor, it is my obligation to obtain that person's consent to consult with the other minister or professional counsellor.
- G. I acknowledge the complexity of pastoral relationships and will not abuse the trust nor deference of congregants. I will avoid those dual relationships with congregants, which could impair my judgement as a minister, compromise the integrity of the pastoral office, or use the relationship for personal gain or for the exploitation of the congregant.
- H. I will exercise care to act with integrity in all financial matters and in all other obligations of my church.
- I. I will develop and model wholesome relationships with members of the opposite sex where there is mutual respect and mutual submission.
- J. I will consult immediately with an appropriate person (e.g., colleague, Regional Minister) when I become aware that I am using a pastoral or counselling relationship to meet my own needs emotionally, spiritually, or sexually.
- K. I will not engage in any form of sexual misconduct with a congregant or counselee, a fellow employee, or volunteer worker, regardless of age, invitation, or consent. Sexual misconduct includes explicit sexual contact and all forms of overt and subtle seductive speech, gestures, digital communication, and behaviours.
- L. I will not engage in harassment of any person whether verbally or through any means of digital communication. Harassment includes: inappropriate demands, threats, gestures, innuendos, remarks, or slurs; displays of offensive material; physical assault; and taunting about or unwelcome attention to a person's body, clothing, habits, or mannerisms.
- M. I will not practice any plagiarism. I will mention in my presentations those from whom specific material has been borrowed.

2. MINISTER TO MINISTER RELATIONSHIPS

A. In General

- i. I will not entertain or make use of criticisms of a predecessor or of another minister.
- ii. I will not malign another minister. If (potential) problems arise, I will speak with the fellow minister involved in an effort to resolve matters.
- iii. I will shun pastoral isolation, will keep my agreements with fellow ministers, will seek to be supportive and caring of them, and will seek to establish some form of peer accountability.
- iv. If I serve in a denominational capacity, I will live out fully the spirit of the above statements.

B. With Ministers in Other Churches

I will not engage in weddings, funerals, counselling, and so on, without the co-operation and permission of the minister of the family or individual. Urgent human need could cause me to waive this principle, but I will then seek to make peace afterward with the minister involved.

C. Within a Pastoral Staff

i. In General

- a. We will act and speak with confidence in one another, and will communicate openly and respectfully with one another.
- b. We will respect the corporate wisdom of the staff team.
- c. We will receive constructive criticism graciously and remain open to suggestions from one another.
- d. We will avoid laziness and each carry our share of team responsibilities. We will also not allow special projects to get us sidetracked from our main responsibilities. We commit ourselves to viewing occasional conflicts as normal and expected, and therefore to engage in due process with one another to resolve such conflicts.

ii. As Senior Minister

- a. I will encourage all staff members and allow them to excel in their work.
- b. I will assist each staff member to grow in the Christian life and ministry, and will allow other staff members to encourage my growth.

iii. As an Associate Minister

- a. I will seek to support the leadership function of the Senior Minister.

3. MINISTER TO CONGREGATION RELATIONSHIPS

A. Trustworthiness

Being trustworthy is one of the most highly regarded qualities of a CBWC minister personally and vocationally. A 'breach of trust' occurs when a minister misrepresents themselves or intentionally withholds information that has affected their hire, that may affect their continuance in or completion of ministry. Such behaviour may be reason for discipline or dismissal.

Evidences of trustworthy behaviour are as follows, but not limited to:

i. When Dealing With a Pulpit Committee:

- a. I will negotiate regarding a call with only one church at a time.
- b. I will honestly present my strengths and weaknesses, and decline any position for which I am not suited.

- c. I will assist the pulpit committee and/or the congregation to evaluate the congregation's needs, desires, and expectations.
- ii. While I Serve
 - a. I will uphold the reputation and integrity of the congregation and the gospel of Christ in the community.
 - b. I will responsibly exercise the freedom of the pulpit, and respect the freedom of the pew.
 - c. I will endeavour to lead the congregation to practice evangelism, compassion, and service to the community and to the world.
 - d. I will exercise confidence in those elected to share leadership responsibility, trusting their corporate wisdom, and be willing to enable their development in ministry.
 - e. I will openly receive constructive criticism and suggestions intended to strengthen the common ministry of the congregation.
 - f. To avoid any perception of conflict of interest—legal or otherwise, I will hold no other elected office in the congregation I serve; nor will I act as a signing officer; nor will I vote at any meetings of the congregational governing body(s); except that, as a member of the congregation, I am permitted to vote at congregational business meetings.
 - g. I will not use my influence to alienate my congregation, or any portion of it, from either denominational loyalty or the governing body(s) of the congregation. If my convictions were to change from those commonly held by those to whom I minister, I will voluntarily withdraw from this congregation, taking no person from the fellowship.
- iii. Upon Resignation
 - a. I will, with my resignation, sever my pastoral relations with former congregational members, and will not make pastoral contact in the field of my successors without their knowledge and consent.
 - b. I will give adequate notice, and will ensure that I deal fairly with the congregation throughout my departure.
 - c. I will encourage the congregation to set new directions under the guidance of the Holy Spirit.
 - d. After resigning, recognizing the systemic problems raised by staying, when concerns are expressed about church life and/or its pastors I will redirect the conversation to remind the complainant of their responsibility to take their concern directly to the person with whom they have an issue. If they have done so already, I will then ask them to take their concern to those to whom that person is responsible. I will take no action that contributes to triangulation and will continue to affirm the gifts and calling of the current pastor. I will see my role as a supportive and committed lay person, and will submit to the authority of present congregational leadership.
 - e. Normally a pastor, upon resignation or retirement, will move on from the congregation in which he/she have been serving for a period of one year from the arrival date of the incoming pastor. Exceptions may only be made upon the counsel of the Regional Minister following appropriate negotiations between the church board and pastor.
 - f. A Separation Agreement Template is available from your regional office.

4. CONGREGATION TO MINISTER RELATIONSHIP

- A. The congregation will prayerfully undergird their minister in the discharge of all pastoral duties. The church will avoid comparison with other ministers, and will support the minister in its witness to the Kingdom of God through community and denominational service.
- B. The congregation will ensure that the minister has adequate time for study, continuing education experiences, and personal spiritual growth.
- C. The congregation will recognize the minister's need for physical, emotional, and spiritual renewal by providing opportunities for weekly rest and annual vacation.
- D. The congregation will encourage the minister to maintain wholesome marital and family relationships. They will respect the minister's family and place no expectations upon the family that they would not place upon themselves.
- E. The congregation will allow the minister to exercise the freedom of the pulpit responsibly, for the edification and instruction of the people of God.
- F. The congregational leadership will work together with the minister in a relationship of mutual accountability.
- G. The congregation shall respect and honour the freedom of the minister to be present and give input at meetings of all standing and special committees, commissions, boards, or assemblies convened by the congregation to transact congregational business. Yet, except for the meetings of the general membership, the minister shall not have voting rights.
- H. At each stage of the process of preparing the budget for the minister's salary, the church will ensure the minister has the full right to present his or her needs.

5. CONGREGATION TO CONGREGATION RELATIONSHIPS

- A. We will give support, whenever possible, to the larger fellowship of Christians beyond our Union.
- B. We will not malign—verbally, digitally, or in print—nor compete with another denomination or agency of the church of Jesus Christ. We will not seek to alienate a congregation or agency from the denomination of which it is part.
- C. We will not seek to entice members of other congregations of the Lord Jesus Christ away from their home congregation. When such members come to our congregation of their own initiative, we will contact their former minister out of courtesy and concern. We will also urge these newcomers to inform and, if necessary, make peace with their former minister.
- D. In all advertising and promotional literature, whether in print or digitally, we will present truthful and unexaggerated claims about our strengths.

6. CONGREGATION TO CBWC RELATIONSHIP

- A. Each congregation will engage in ministry in a manner that honours and invests in the wider CBWC family.
- B. The congregation will contact the CBWC Regional Office regarding any changes to their pastoral staff employment, especially with information delineating when employment either starts or ends.
- C. The congregation will contact the Regional Minister in advance of any contentious development which may eventually be spread widely via media.

- D. The congregation will not make decisions or take actions that potentially draws the CBWC into legal liability.
- E. The congregation will respect the reputation of all of our churches as a collective and work with a spirit of interdependence with regard to church policy, political action, and public statements.

7. SOCIAL MEDIA POLICY FOR THE WHOLE OF THE CBWC:

(Adapted from the Canadian Centre for Christian Charities - CCCC)

- A. Be true to our values. Our ministry is a Christian organization that has Christian beliefs and values. Your personal and organizational use of social media must be consistent with those beliefs and values.
- B. Protect confidential information. This Canadian Baptists of Western Canada's ministry's policy applies online as well as offline. Confidential information includes details about current projects, software, financial information, and personal information (e.g., personal contact information, photographs, financial transactions, medical history) regarding staff, volunteers, clients, beneficiaries, and other people involved with the CBWC's ministry.
- C. Respect your audience, CBWC's ministry, and your co-workers. People who follow your social networks will not always see the distinction between your personal life and your role at a CBWC ministry. Therefore, it is important to carefully consider content that you post. If you are expressing your own opinion, be sure to make it clear that it is just that — your personal opinion. If you are known as a representative of a CBWC ministry, or if you mention a CBWC ministry on any personal blog or social network, you should use a sample such as the following:

"This is my personal blog. Please understand that the ideas, opinions, conclusions, and all other content expressed here do not necessarily reflect the views of my employer and/or the ministry of the Canadian Baptists of Western Canada."
- D. Do not post illegal, obscene, harassing, etc. information. Employees must not post any material that is illegal, obscene, defamatory, profane, libellous, threatening, harassing, abusive, ridiculing, hateful, or embarrassing to another person or group of persons or another organization. Remember this policy applies to any form of online or offline communication.
- E. Only post copyrighted material when it is legal to do so.

8. VIOLATIONS OF PASTORAL ETHICS

- A. In the event of repeat and/or significant breaches of pastoral ethics, the following avenues of redress are available:
 - i. Most violations shall be handled by the Ministerial Credentials Committee as outlined below.
 - ii. In the case of sexual misconduct, please refer to the "Considerations and Processes of Pastoral Moral Failure and Protocol for Situations of Professional Misconduct in the Canadian Baptists of Western Canada" also found in this booklet.
- B. The Ethics Advisory Team of three persons appointed by the Executive Minister, will:
 - i. Receive written complaints, allegations, or questions of ethical issues.
 - ii. Review the situation or allegation in light of Biblical standards and commonly held expectations such as the guidelines adopted by the CBWC.
 - iii. Reply with a letter of comment or ruling.
 - iv. Refer issues of significant breaches in Pastoral ethics to the MCC for action.

- C. In the case of a church violation (or members of the Board, council) the Ethics Advisory Team would have the following options:
- i. Write a letter of comment to the appropriate party.
 - ii. Give suggestions of action needed (seminars, counselling).
 - iii. Suggest sanctions that would be appropriate to the situation.
 - iv. Refer the matter to Assembly.
- D. Referrals to the MCC of any ethical breach by a person whose credentials are held by the CBWC will be handled in a parallel fashion to those of other protocol failures.

The MCC would have at its discretion the following courses of action:

- i. Receive the written complaint and comments from the Ethics Advisory Team.
- ii. Research the situation and develop an appropriate intervention.
- iii. Letter of critique to the party involved.
- iv. Require the attendance at an ethics seminar or focused counselling.
- v. Intervene with a notation in the personal file of the minister.
- vi. Withhold the individual's name from the settlement list until all conditions have been addressed.

SECTION 3
RESOLUTIONS OF THE CBWC BOARD AND THE CBWC IN ASSEMBLY

Marriage:
A Statement Affirming a Christian View
Approved at the 2003 Assembly¹

We would define marriage as a (1) publicly recognized covenanting together for life, (2) between a woman and a man who live together in a relationship, (3) characterized by troth and (4) fidelity, and for the purpose of (5) lifelong companionship, mutual interdependence and responsibility for each other, and potential procreation. (6) It is symbolic of God's relationship to his people and Jesus Christ's relationship to his church.

Publicly recognized

The public recognition of marriage gives it an important social status. Marriage takes on a public purpose as the cornerstone of the family unity, which in turn is foundational to society. Public recognition implies not only social status, but also social responsibility.

Between a man and a woman

In marriage a man and a woman are united together and become one flesh. Male and female, together being made in the image of God, while different are yet complementary. It is the only union which has the possibility of procreation, the continuance of the species.

Characterized by Troth

Troth is a commitment to love and nurture an intimate and mutually supportive relationship characterized by mutual submissiveness and other-centered love.

Exclusive

The partners in a marriage relationship commit themselves to maintain the marriage for life. The marriage relationship is between a man and a woman which is exclusive in the emotional and physical intimacy it fosters. It should be characterized by fidelity.

Lifelong

Marriage is a type of covenant, that is, a publicly recognized pledge between a woman and a man to fulfill a lifelong commitment for the purposes of companionship and potentially, partnership in procreation.

Symbolic of Christ's Relationship to the Church

Marriage is a uniting of dissimilar entities, is symbolic of spiritual unity, and forms an example of co-humanity. The Apostle Paul refers to it as a great mystery (Eph. 5.32) which symbolizes the relationship between Christ and the body of Christ, the Church.

It is also the prime relationship within which children are begotten and nurtured. It is the cornerstone of the family.

¹ This paper was approved at the Biennial Assembly of the Baptist Union of Western Canada, May 2003. This definition was taken from a Discussion Paper entitled "Marriage and Family Status in Canada", written by the Evangelical Fellowship of Canada, 1996 and included in a paper written by Lois Mitchell for submission to the Justice Committee in April 2003.

CANADIAN BAPTISTS OF WESTERN CANADA

Statement on Sexual Behaviour

Approved by the Board of the Baptist Union, April 2003;

Revised by the Assembly 2011 and 2015.

The statement of the CBWC with regard to any sexual behaviour outside of monogamous heterosexual marriage is that it is not affirmed.

Clergy conduct is articulated in the document entitled CBWC Ministerial Protocol Manual. It might also be noted for the record that participation in any activity that is described as sin by the Scriptures would not be affirmed.

The Ministerial Credentials Committee's understanding would be accurately reflected in the text, published in 1998 by our then premier Baptist theologian, Dr. Stanley J. Grenz, Pioneer McDonald Professor of Theology and Ethics at Carey Theological College, titled: *Welcoming but Not Affirming: An Evangelical Response to Homosexuality*, published by Westminster John Knox Press.

Resolution on Same Sex Marriage

Approved by the Board of the Canadian Baptists of Western Canada, January 2015

Approved by the Assembly April 2015

To be consistent with the denominational policy on marriage, be it clarified that we call upon all CBWC ministers and their churches to make every effort to demonstrate Christian love to individuals who are same gender attracted; and that in a marriage ceremony no credentialled clergy (CBWC pastors/ chaplains/ counselors), or credentialled officiates shall solemnize, officiate, co-officiate, or publicly affirm any marriage other than between one man and one woman.

SECTION 4

CONSIDERATIONS AND PROCESSES IN SITUATIONS OF PASTORAL MORAL FAILURE AND PROTOCOL FOR SITUATIONS OF PROFESSIONAL MISCONDUCT IN THE CANADIAN BAPTISTS OF WESTERN CANADA

Approved by the Baptist Union Board, February 1992; Assembly, Saskatoon, SK April 1995

Current Revision April 2011 Revision 5²

The then, Baptist Union of Western Canada (now called Canadian Baptists of Western Canada), at the 1992 Brandon Assembly accepted a report, prepared by the Executive Minister, which provided the denomination with a process to be followed in the case of situations of pastoral moral failure.³ The document assigns to the Ministerial Credentials Committee (MCC) the role of “the keeper of the standards on behalf of the churches”. The argument was that, through the process of ordination, all pastors are accountable to the church *through* the MCC when there is a breach of biblical and professional standards of ministry. In strong language, it was noted that “*when a local congregation becomes aware of a breach of standards, it has an obligation to notify the Area Minister or other member of the Credentials Committee, and request Credentials Committee action to investigate, make judgment, and take the appropriate disciplinary and disclosure action, in cooperation with the local congregation and following scriptural principles for reconciliation*”. That is, each member congregation of the CBWC has a **duty** to notify the MCC when they become aware of a breach of *moral* standards, and the MCC has the responsibility to take all the necessary action to deal with that alleged breach of moral standards.

The paper accepted at Brandon focused primarily upon the moral failure of the pastor; morality was specifically defined as conformity to “*moral principles . . . that are used to measure or determine goodness or badness of character*”. The paper noted that these principles were to be biblical, but did not specify the character traits or activities which were deemed immoral apart from a reference to “*holy lives*” and the necessity for the church to “*maintain its purity and holiness*”.

The goal of the disciplinary action taken by the MCC was perceived to be “*the re-establishment of a good reputation for the Lord and his church, restoration of well-being to the local congregation in which the offence took place, . . . restoration of the persons involved to healthy relationships and, if at all possible, to effective ministry with integrity, and finally, re-establishment of a reasonable degree of rapport between the offender, the local church . . . and . . . the denomination*”.

The emphasis upon the moral failure of the pastor in this document directed attention to the minister's character and the impact of that moral failure upon the significant others who might be involved.

To the average Baptist congregation, sexual misbehaviour with a member of the congregation by a minister would be addressed biblically as adultery or fornication; the moral failure regulations used by the MCC therefore are quite appropriate to deal with the discipline and restoration of the minister. However, to focus only upon the **moral** failure misses the **ethical** failure that has also taken place—that the minister has crossed an ethical boundary and has abused his or her position by becoming sexually involved with a person who was in a vulnerable position and who trusted their minister. When the moral breach is considered also an ethical breach, the attention is redirected towards the victim

² A legal review of the *Sexual Abuse Guidelines* of the United Church of Canada by Ian W. Outerbridge *et al*, (*Ecclesiastical Minefields*, Or Toronto: Or Emet Publishing, 1994), as well as several recent cases, have been helpful in updating this protocol and in clarifying the processes.

³ Doc. #WC/09R2/92

of an abuse. It is essential that the denomination and the local church deal with the issue of justice for and vindication of the victim as well as the discipline of the minister for serious professional misconduct.

1. **PRINCIPLES FORMING PART OF THE POLICY ON MORAL FAILURE AND PROFESSIONAL MISCONDUCT**

A. The pastoral ministry is a profession with:

- i. specialized knowledge and understanding that requires both preparatory and in-service education;
- ii. standards of performance which ministers are expected to meet with accountability to those whom they serve;
- iii. authority in the role that is to be used in the best interests of those served;
- iv. a review and accreditation process that involves the denomination as a whole.

We are not used to describing pastoral ministry as a profession, because our polity regards the minister as an equal to any congregant (though he or she may be *primus inter pares*—first among equals). Ministers, in fact, often speak of themselves as having little authority and no power, since they are always accountable to lay leadership and finally to the congregation, as well as to the Lord of the church. Indeed, ministers may consciously struggle to control their working environment.

Although our polity suggests that every minister and congregant is on a level playing field, the minister is far from equal; he or she has access to biblical knowledge, original languages, training in counselling, and visibility in the pulpit that few members, if any, in a congregation have. A minister also knows the family networks, and has information on the past history (family, moral, and ethical) of everyone in the congregation. Thus, when a minister acts sexually, either through touch, language, or sexual behaviour, this behaviour does not come from a true equal but from a person who has been granted privileges through ordination and induction. So too when a minister uses psychological or emotional abuse as an element of power or authority, it is inappropriate. These privileges are granted because it is believed by a congregation that the knowledge and experience of the minister have made him or her a better moral agent than most other church members, and fully capable to be a spiritual director of members of the congregation. Ministers, by virtue of this authority and spiritual power granted to the pastoral role, join other groups such as physicians, counsellors, psychologists, psychiatrists, etc., who have professional ethical guidelines that establish clear and visible boundaries to facilitate trust by those they serve.⁴ These boundaries limit the power of the professional to do harm; they create a climate for the professional to deal with deeply personal matters in a patient, client, or congregant, for the good of the one seeking help. They identify clearly what behaviour is inappropriate.

B. In our denomination, while the calling of a minister is the responsibility of the local church, the fact that a minister's credentials are held by the denomination, and the fact that the Settlement Committee will provide a list of suitable ordained or credentialed ministers to a local pastoral search committee, means that the denomination must maintain a mechanism to deal with professional misconduct and will be legally responsible. A local congregation has the right to assume that ordained or credentialed ministers are in fact known to be not only men and women of prayer, theologically sound and competent in pastoral functions, with no record of untreated or

⁴ The very fact that members of congregations quickly turn on the victims with anger, assuming that the charges are malicious lies, merely validates the authority and spiritual power inherent in the pastoral office. (See Marie Fortune's *Is Nothing Sacred?*)

unresolved professional misconduct, but also men and women of moral integrity who know the misconduct policy of their denomination and are committed to keep it. Nevertheless the local congregation has the right to participate in the inquiry, and in the plan of discipline of the ordained or credentialed minister.

- C. Ministers or pastoral counsellors are always responsible for recognizing the possible impact of their words and actions in caring for the emotional, mental, and spiritual needs of persons who come to them for help, or over whom they have pastoral oversight, or whom they supervise in performance of duties. Breach of this pastoral responsibility is unethical.
- D. The pastoral office is a spiritual position of great trust, responsibility, and power. When ministers betray that trust by professional misconduct or abuse, they become false shepherds, living off their flocks, rather than good shepherds, prepared as servants of the Lord to give their lives for their sheep (e.g., Ezekiel 34). The fact that ministers may abuse children or people whom they are counselling or whom they serve as ministers signals a serious breach of professional ethics that requires full disciplinary action by the MCC. But the pain, anger, spiritual state, and financial pressures, for those who are victims of moral failure encounters, must also be addressed for justice to be done. A review of the literature indicates that “sexual contact by a minister or professional counsellor in professional relationships is likely to be psychologically harmful to the victim and to have a painful and profound impact upon the spiritual journey of victims and their families, congregations, and the perpetrators.”⁵ The Supreme Court of Canada has further indicated that “contact such as sexual assault is psychologically harmful and is presumed to be psychologically harmful.” Further, those who engage as advocates for victims or who are involved in dealing with these accusations as denominational leaders are taxed mentally, emotionally, physically, and spiritually, for this is a very draining ministry.⁶

For justice to be done and to be seen to be done,

- i. the ethical dimension as well as the moral dimension must be reviewed by the MCC;
 - ii. the victim(s), as well as the alleged victimizer, must have access to the MCC with supporting advocates, and a process of investigation, discipline, care, counselling, restitution, and vindication must deal with the needs of the congregational members as well as with the minister.
- E. A difficult area is that of dual relationships: in these situations the minister develops a friendship or romantic attachment with a congregant. Dual relationships are confusing, and severely decrease the minister's power and authority to act in the best interests of the congregant because of self-interests. Nevertheless, ministers today do invariably establish friendships and single ministers frequently date within a congregation. Because of the power differential between the minister and the congregant in these situations, sexual involvement or sexualized behaviour can still be professional misconduct. It is therefore necessary to develop guidelines to assist ministers and congregations in handling these more ambiguous relationships. The MCC, however, is charged only to deal with moral failure and professional misconduct in those who are professionally credentialed by the CBWC.

⁵ Washington Association of Churches: “Sexual Contact by Pastors and Pastoral Counsellors in Professional Relationships,” 1991, p. 3.

⁶ Letter to Rev. Bill Cram, December 15, 1992.

- F. The procedures must provide for a fair “due process” that protects the rights and interests both of the complainant and the accused and which permits impartial inquiry by individuals who are unbiased in their search for the truth. Complaints of abuse and professional misconduct must be taken seriously, with every opportunity given to the complainant to present the information about the abuse without harassment, embarrassment, or accusations by the alleged abuser or the congregational leaders. At the same time, every opportunity must be given to the accused to review the complaint, answer the accusation and face the accuser. Further both the accuser and the accused have the right to a supportive advocate through the process. If the complaint is found invalid, public steps must be immediately undertaken to restore the accused minister's credibility and reputation. If the complaint is found to be valid, there must be immediate steps to protect, restore, and vindicate the victim(s) and to discipline the abuser, while retaining the possibility of restoring him or her to professional ministry at some future date. However, the potential restoration will be based upon a return to ethical conduct as well as moral conduct and upon demonstration of true repentance.
- G. An opportunity for the victims to tell their story free from harassment or intimidation is essential and, for that reason and to protect others from possible abuse, the investigation will be conducted initially by a fact-finding Investigative Committee and then if necessary, by a quasi-judicial inquiry, and a decision made as rapidly as possible.
- H. Because professional misconduct and abuse is a breach of community, the local church shall be advised of the alleged occurrence, appoint a person to sit on the investigative committee, and shall be fully informed as to the findings, outcomes, and recommendations. It is improper that the congregational leaders should foster or encourage the quiet resignation of the minister, or offer a financial settlement package to the minister before the complaint is fully investigated and the charge of pastoral misconduct found to be valid or invalid. Simply to allow the minister to “fade away” to another pastoral charge is unjust if the minister has severely destroyed the life, trust, and spiritual confidence of a member of his or her congregation. The minister, therefore, should not be encouraged to resign prior to the completion of this protocol. If a minister does choose to resign before the completion of the protocol, there must be a record made and publicized that the minister resigned with charges of misconduct under investigation.
- I. The care and emotional support of all involved, including the complainant, the alleged victim(s), the accused, the accused's family, and the local congregation will be maintained through the offices of the appropriate denominational resources and the Regional Group until there is a resolution of the allegation.
- J. Should moral failure or professional sexual misconduct be found to have occurred, the responsibility of the minister for the victim's situation means that forgiveness by either victim or church must not be demanded or expected without repentance of the abuser (Luke 17:1-4). Repentance precedes restoration. The signs of true repentance are more important than a fixed time period of suspension followed by automatic restoration, having “served a term.” The signs of true repentance will include:
- i. the abuser taking the steps necessary to make amends for harm done to the victim(s), including acknowledgment and restitution with a letter of apology;
 - ii. the abuser engaging in a review of the beliefs and attitudes that lie behind the abusive behaviour and rejecting these beliefs;
 - iii. the abuser becoming aware of the needs that lie behind his or her abusive behaviour and finding ethical ways of meeting those needs;

- iv. the abuser identifying the conditions that allowed the abuse to happen and changing those conditions to prevent future abuse.

The way in which an abusing minister responds to the recommended counselling and to the accountability process is the clearest indicator of his or her potential for restoration to ministry. Resistance, minimization, rationalization, etc. are indicators that the minister should not return to ministry.

- K. False and malicious allegations do occur, and sometimes ministers themselves are the objects of unwanted harassment or abuse. To protect themselves, ministers are urged to notify the Regional Minister immediately, as well as the appropriate leaders in their local congregation, for counsel to deal with the situation. Further, because a minister who is found guilty essentially loses not only his or her income, but also most likely their career, evidence throughout the investigation shall be carefully assessed and a charge of moral failure and/or professional misconduct be confirmed on grounds that provide strong, clear and convincing evidence that an offence took place, rather than that the offence might be possible or merely suspicious.⁷
- L. These policies and procedures are not enough in and of themselves. The CBWC must continue to recommend, offer, and stress programs and settings that improve the self-care of ministers. These include stress management, training in pastoral counselling, spiritual direction, peer group accountability, identification of work-aholism and burnout, and periodic assessment of the spiritual and ministry environment and workloads. The CBWC must continue to encourage marriage enrichment programs for minister-families and insist on adequate study leave and sabbatical programs throughout its churches, especially in small congregations where ministers feel most vulnerable.
- M. These policies and procedures are to be published after each revision and are presented to all ministers and to each church of the denomination.

2. **THE POLICY GOVERNING PROFESSIONAL AND SEXUAL MISCONDUCT**

Any sexual relationship outside of monogamous heterosexual marriage would be deemed to be moral failure. The following section deals with Professional Sexual Misconduct and raises parallel issues to those of moral failure.

- A. It is always professional misconduct for any person who has been authorized for ministry within the CBWC to enter into sexual relations with a child, a congregant, a person he or she is counselling, a fellow employee, or a volunteer worker. Such sexual behaviour is sexual abuse.
- B. It is always professional misconduct for any person who has been authorized for ministry within the CBWC to engage in sexual harassment of any person.
- C. It may be professional misconduct for a minister to enter into sexual relations with a person who has previously been a congregant or a person he or she has been counselling; the issue in such cases is whether on investigation it can be demonstrated that the complainant still identified that a pastoral relationship was present. Generally speaking, the pastoral relationship is deemed to be non-existent after two years.

⁷ "A high standard of justice is required when the right to continue one's profession or employment is at stake . . . A disciplinary suspension can have grave and permanent consequences upon a professional career." (*Kane v The Board of Governors of the University of British Columbia* (1980) 110 DLR (3rd) 311 at p. 322, quoted in *Outerbridge et al.*)

- D. It is professional misconduct for a minister to fail to report to the authorities on situations where he or she believes there has been child abuse.
- E. Both the alleged victim of pastoral professional sexual misconduct and the minister accused of the misconduct shall be entitled to a supportive advocate/advisor made available to assist them in the processes of this protocol.
- F. If charges of professional sexual misconduct are substantiated, the victim(s) shall be reimbursed for counselling, and that cost shall be shared by the perpetrator, the local church, and the CBWC, as determined by the MCC.
- G. A minister who is removed from office for cause is not entitled automatically to a salary settlement. Instead, congregations are urged to assist victims in the meeting of the cost of counselling necessitated by the minister's professional sexual misconduct.
- H. Single ministers who wish to date congregants or persons they supervise are expected to discuss the situation with their senior minister or the Regional Minister and the elected leadership of the congregation, in order that efforts can be made to reduce the likelihood of a power imbalance within the relationship.
- I. Ministers wrestling with the issue of pornography who self-disclose to a member of the Executive Staff of the CBWC will be given resources, support, and guidelines for treatment. Except in cases with legal ramifications, such disclosure will be handled with pastoral discretion by the respective Regional Minister. Undisclosed and discovered behavior will be investigated by the MCC as mandated in the MPM.

3. **DISCIPLINE**

A. **Observed Principles Inherent in Disciplinary Action**

- i. There is clear biblical evidence, not only that Christians are called to live holy lives, but that the church is also called to maintain its purity and holiness. On the basis of these principles, disciplinary action is seen as valid and imperative. For purposes of clarity, it is important to recognize at the outset that the Ministerial Credentials Committee seeks to distinguish between issues of Morality, Ministerial Ethics, and Etiquette.
- ii. The Ministerial Credentials Committee, on behalf of the denomination and in keeping with biblical principles, is committed to justice and mercy for the offended as well as the offender. Though the primary focus of this document has to do with values and processes where the minister is seen as the offender that is not in any way meant to diminish the commitment of the denomination and its churches also to give loving and careful attention to the potential restoration and well-being of the offended parties in moral failure situations.
- iii. It is the conviction and practice of the Ministerial Credentials Committee, in matters of discipline, to be biblically guided by a commitment to bring a redeeming and restorative influence in the exercise of discipline. There will obviously be some instances where the particular individual under the discipline of the MCC will be unwilling to cooperate in redemptive and restorative processes but, in most instances, we anticipate and welcome cooperation.
- iv. It is important also to note that, in instances of moral failure, some of the consequences of the failure are irreversible and not necessarily changed by the redemptive processes that seek the restored well-being of the individuals and church(es) involved. An example might be the case where, in the view of the Ministerial Credentials Committee, the offending minister may

not be restored to the church where the offence was committed, no matter what the degree of confession and repentance.

- v. It should also be noted that where forgiveness is given in a biblical fashion, upon genuine repentance, disciplinary action is not necessarily or automatically suspended.
- vi. Where moral failure has been in the realm of criminal activity (e.g., theft, child abuse, embezzlement, etc.), it is imperative to affirm that the Ministerial Credentials Committee will be bound by the terms of the criminal code in reporting such activity and in adhering to the terms of court action and/or public safety.

B. Factors Which Affect the Disciplinary Process

The Ministerial Credentials Committee, in determining the disciplinary and redemptive process, seeks to be fair and consistent in the application of discipline and, whenever possible, to restore the offending party to ministry as is deemed appropriate. The MCC, in determining the redemptive process relies upon a number of factors. In order of priority, these are:

- i. Biblical standards of morality. For Baptists, the Scriptures become the final authority in all matters of faith and practice.
- ii. A commitment to justice through a thorough investigation of the discernible facts where this is required.
- iii. The wisdom and advice of Christian professionals in the field of psychiatry, psychology, and family counselling, who are trained and experienced in the healing of hurt lives and the redemptive processes of restoring individuals to a positive life and ministry.
- iv. The observations, wisdom, and experience of the members of the Ministerial Credentials Committee. In most instances, the MCC represents a combined ordained ministry experience of several decades.
- v. Respect for the customs and practices of the local church when they do not seem to be in violation of biblical norms.
- vi. The standards and practices of sister Conventions within the federation that is Canadian Baptist Ministries, other evangelical denominations, and para-church organizations.
- vii. A recognition of the impact of our actions upon the larger Christian community. Ministers and churches in the same region could be formally informed of the failure and the action being taken.

C. The Goals of Disciplinary Action

The Ministerial Credentials Committee seeks to regard each situation of moral failure seriously, and with genuine interest in:

- i. The re-establishment of a good reputation for the Lord and his church.
- ii. The restoration of well-being to the local congregation in which the offence took place, with a view to assisting the church to demonstrate Christian justice, love, and care.
- iii. The restoration of the persons involved to healthy relationships and, if possible, to effective ministry with integrity.
- iv. The re-establishment of a reasonable degree of rapport between the offender and the local church being served at the time of the offence, and with the denomination as a whole.

- v. The protection of victims and potential victims from further victimization.
- vi. Where restoration does not seem possible, the protection of the churches of the CBWC and sister denominations.

It is our intention that the disciplinary processes occur to undergird morality and effect justice, not simply to expose the parties to what might appear as harsh and unloving treatment. Thus we seek to demonstrate the integrity of our faith and practice. It is necessary that candidates we recommend to our congregations as ministers in the CBWC, be above reproach and able servants of God.

D. Actual Disciplinary Processes and Guidelines

Upon receipt of a signed written complaint alleging a breach of morals that calls suitability for ministry into question, the Ministerial Credentials Committee seeks to operate on the basis of the following guidelines:

- i. Investigation by one or more representatives of the Ministerial Credentials Committee named by the Chair to establish the facts surrounding the situation. 1 Timothy 5:19 is an appropriate guide here.
- ii. The guidelines for investigation are deemed to be useful and appropriate not only for instances of alleged sexual misconduct but also for allegations of moral failure and non-sexual misconduct.
- iii. When a person believes that any person who has been authorized for ministry within the CBWC has been involved in an occurrence of moral failure or professional misconduct that person shall contact or be directed to the Executive Minister, who shall appoint a representative who, accompanied by a second individual of opposite gender, within three working days, will interview the complainant and ascertain the matter of concern and outline in detail the process that will be followed. In the absence of the Executive Minister, the complainant shall be directed to the Regional Minister, who shall take the action required of the Executive Minister.
- iv. If the complainant is not the victim of the offence, the Executive Minister shall request permission of the complainant to interview the alleged victim(s) of the purported professional misconduct and to invite the alleged victim(s) to put their statements in writing as they wish to record it, but preferably detailing the nature of the alleged actions, the time frame involved, and the frequency of the incident(s). The statement(s) must be signed. Until this is done by a victim and not by a third party, the Executive Minister will not proceed further in the process.^{8,9} Where young children are the complainants or alleged victims, it may be appropriate to tape the conversations of interviews in order to provide some evidence of the basis of the follow-up investigation.
- v. Upon receiving the signed statements of moral failure or professional misconduct, the Executive Minister shall:

⁸ In general, although an investigation may be initiated by a complaint, it will not be carried out without an alleged victim unless the victim is a child.

⁹ Third-party complaints may be addressed by the Board of the church.

- a. advise the minister in question, without identifying the complainant or the alleged victim(s), that a charge has been laid, and outlining the process which will be followed;
 - b. inform the senior lay leader of the congregation, without identifying the complainant or the alleged victim(s), of the accusation that the minister has been charged with engaging in professional misconduct, and outlining the process which will be followed; but throughout these contacts, be careful to stress the presumption both of the innocence of the accused and the good faith of the complainant until the investigation is complete;
 - c. notify the complainant that the letter has been received.
- vi. In cases of alleged sexual misconduct, if the alleged victim does not provide a written signed statement, the Executive Minister shall take no further action unless the minister involved directly confesses the misconduct, or there is sufficient evidence that harm to others will occur if the investigation does not proceed.
- vii. If the subject of the abuse is a child, the Executive Minister shall, in addition, report the alleged abuse to the appropriate provincial child welfare agency.¹⁰
- viii. Upon preliminary verification of the discovery or disclosure, there will be an immediate temporary suspension of the credentials and all ministry activities of the offending party, until a hearing can be held to verify and validate the charges and the offender has opportunity to respond to the charges. Normally the hearing conducted by the Investigative Committee shall be held within seven days of the temporary suspension. During this period of temporary suspension, the offending party shall receive normal salary and benefits.
- ix. The initial investigators, after meeting with the victim(s) and accused minister separately, shall name appropriate and acceptable persons to serve to interpret the process, and be a spiritual minister for each.
- x. If written allegations are admitted to in writing by the accused and no other victims are evident, the case may go directly to the MCC for disciplinary action and no Investigative Committee need be convened. However, the MCC should assure themselves that there are likely no other victims.

E. Investigative Committee

- i. The Executive Minister shall convene an Investigative Committee (IC) with a view to gender balance amongst the members. The members of this Committee shall be:
 - a. the person appointed by the Executive Minister,
 - b. a second person who shall chair the Investigative Committee,
 - c. a person appointed by the congregational leadership,
 - d. a person appointed from the Regional Group.

The Regional Minister or designate may serve as secretary to the Committee.
- ii. The proceedings of the Investigative Committee shall be conducted in a sensitive and confidential manner, while careful records are kept of all actions and conversations. It shall

¹⁰ It is mandatory, in Alberta, British Columbia, Saskatchewan, and Manitoba, that a person, who has reasonable grounds to believe a child may be in need of protection, report that fact to Child Welfare authorities; in Alberta and Saskatchewan, the reporting is mandatory to Child Welfare if a parent or guardian is involved, and to the police if another person is involved. In British Columbia and Manitoba, the reporting to Child Welfare authorities is mandatory regardless of who is involved. For further details, see J. Allen Howard's memo to Rev. B. Cram, July 21, 1992.

consider the complaint and shall conduct such investigation and gather such information as it considers necessary in order to assess whether the complaint can or cannot be substantiated. In every case, the Committee shall request either written statements or that the complainant(s) or victim(s) sign the minutes of their allegation interview.

- iii. In the case of criminal charges (e.g., child abuse, rape, etc.), it must be clearly understood that any investigation or other action must not impede or hinder the investigation being undertaken by child welfare authorities or police. In general, the full investigation should be delayed until the criminal investigation has been concluded and there has been a legal decision. In these situations, all that the Investigative Committee may do is to collect sufficient information from the victim, the minister, and the church to recommend to the church whether the minister should be terminated for cause or placed on a leave of absence with pay and without prejudice during the process.
- iv. The Investigative Committee shall meet with the alleged victim(s) (or parent or guardian where appropriate) of an offence in the presence of a supportive advocate of his/her/their choice within seven days of being called together to hear his/her/their story, and to provide guidance and support and, if necessary, to provide additional professional support.
- v. Immediately after meeting with the alleged victim(s) the Investigative Committee shall:
 - a. inform the named minister by phone and in writing of the full details of the allegation(s) and suggest that he/she write down memories of the situation. In some instances, the Investigative Committee may choose specifically to request a written statement from the accused minister.
 - b. arrange to meet with the minister in the presence of a supportive advocate of his or her choice to review the complaint within four days after first meeting with the alleged victim(s) (or the complainant in the case of underage alleged victims).
 - c. if there is reasonable evidence that the complaint should be referred to a higher authority, advise the local congregation that the Investigative Committee has sufficient grounds to refer the case, and request that the accused minister be immediately suspended from ministry and attendance at the church, with a leave of absence, with pay and without prejudice, during the investigative process which will now be carried out under the auspices of the MCC.

F. Investigative Committee Options

- i. The Investigative Committee shall speedily but prayerfully review the evidence, and shall, within fourteen days of being first called together, make one of the following four decisions:
 - a. The allegation is completely unfounded, and no action is called for or proposed. The Investigative Committee shall document its findings in writing to the Executive Minister, the accused minister, the congregation, the complainant, and alleged victim(s), and share this as widely as the original allegation indicating clearly the innocence of the minister. It is inappropriate for the Investigative Committee to conclude that there is insufficient evidence or otherwise indicate that there might, in fact, be professional misconduct.
 - b. If in the view of the Investigative Committee the allegations point to issues which appear to be “boundary ignorance or carelessness”, the committee shall document their findings and in their report to the Executive Minister recommend that the offending minister be placed under supervision for a specified period of time which would include remediation as appropriate to the boundary issues

- c. If upon investigation there is full cooperation from the accused, a confession and acknowledgment of the moral failure or sexual misconduct, with disclosure by the accused of the identity of victims (verified by the Investigative committee), the committee shall document its findings and in their report to the Executive Minister recommend that the MCC place the offender under discipline and suspend him/her from the pastoral role of the church served, and from all ministry activities and offices held within the CBWC and its partners in ministry. In the case of moral failure, as understood by biblical standards, the normal period of suspension is two years. The Investigative Committee shall formulate a plan with checkpoints, acceptable both to victim(s) and offender, to address or correct the situation, provide justice to the victim(s), and deal with the local congregation. The plan will be written and will be signed by all parties. They shall inform the MCC of the plan.
 - d. If upon investigation the Investigative Committee is unable to obtain full disclosure and acknowledgment of the offence(s) but there is enough weight (reasonable likelihood) to the allegation then a Discipline Review by the MCC should be conducted. In this case, the Investigative Committee shall prepare a summary of their reasons and shall communicate that in writing to the Executive Minister, and to the accused minister, and shall advise the minister, the victim(s), and the congregation of the decision to move to a formally convened Disciplinary Review hearing. The letter shall normally be written by the Chair of the Investigative Committee.
- ii. The Investigative Committee shall, on completion of their investigation and within fourteen days after it has taken its decision, send a representative(s) to meet with the leaders of the local congregation (with neither the complainant, victim(s), nor minister present) to present the allegation, the initial investigative conclusion, and the process yet to be followed. The Investigative Committee shall also seek to meet with the congregation to assist the congregation in understanding the process, and to help them with pastoral supply during the period that the minister is on leave of absence with pay and without prejudice. The role of the Investigative Committee is not to mediate between pro-minister and pro-victim forces at this meeting, but to explain denominational process and ensure that the congregation is satisfied with the fairness of the process.
- iii. It is recommended that redemptive and restorative activities take place at the following levels for the offending minister:
 - a. If the offence is also a criminal offence, the Ministerial Credentials Committee is committed to cooperate to the fullest with the law while, at the same time, as much as possible be an advocate for the offender.
 - b. Either as a part of or as soon as possible after the Investigative Committee completes their task, there could take place a debriefing with the Executive Minister, the Regional Minister and as many additional members of the Ministerial Credentials Committee as possible to explore and negotiate the terms and process of counselling, mentorship, and spiritual support toward restoration. Where possible, a representative of the local church should be included in this debriefing of the offending minister.
 - c. Private counselling by a CBWC-recognized counsellor, for as long as necessary (as determined by the MCC), to assist in effecting the healing of spiritual, emotional, and relational problems that are evident or predictable as a result of the offence. Costs of the restorative counselling will be borne by the CBWC, but any continuing therapy shall be the responsibility of the minister.

- d. In order to be eligible for possible restoration to ministry at some future date, the offender must be placed under the care of a Redemptive Support Committee.

Note: It is also recommended that the local congregation seek to support offended parties who may have been implicated in the moral failure. The congregation will naturally be expected to follow the disciplinary actions required by their constitution. They may also need to consider such actions as recommending the parties to a counsellor and assisting with the costs of counselling. In some instances, it may be wise to encourage them to seek another church home, if that seems best. The congregation must seek always to be open to the processes of confession, forgiveness, and restoration to the fellowship.

- iv. If investigation validates the charges and suspension takes place, the Ministerial Credentials Committee may insist that the offender, with his/her family, separate immediately from the congregation where the person has been ministering, and from its neighbouring area. Although the Committee recognizes that the congregation, or some members of it, may have a desire to keep the offender within the congregation for the sake of redemptive activities, experience dictates that such action only serves to keep the congregation hurting, and does not significantly assist in the healing processes for the offender either. Several negative dynamics inevitably develop in the life of the congregation. An example would be the polarizing of groups who seem minimally offended and those who are deeply offended, with the subsequent tensions of seeking to resolve such differences. Hence the insistence upon separation. At the same time, it should be noted that the Ministerial Credentials Committee shall seek to work in close liaison with the local church leaders so that there is a sense of cooperative endeavour in the disciplinary and restorative processes in which the denomination will be engaged.
- v. It is recognized that members of the offender's family will also be victims of many negative experiences such as embarrassment, loss of income, stress affecting family relationships, etc. The denomination and the local church have a genuine obligation to participate in the physical, emotional, and spiritual care of the family.
- vi. The Ministerial Credentials Committee is very much aware that there could arise some instances of false and ungrounded allegation of moral failure. In such instances, should they be at all public, the psychological strain, the spiritual stigma, and the damage to reputation of the minister, his/her family, and the congregation is immeasurable. In such cases where the innocence of the minister is established, the denomination, through the Ministerial Credentials Committee, is committed to provide the necessary pastoral care, counselling, or consultation necessary to restore relationships that were damaged in seeking truth. In instances where false accusation seems to warrant, the minister may find it necessary to take appropriate legal action to protect his/her reputation and the reputation of his/her position against false accusers and also serve as a deterrent to further accusations.

G. The Disciplinary Review Process

- i. On receipt of the communication from the Investigative Committee that there is reasonable likelihood that a minister has been involved in moral failure or professional sexual misconduct, the Disciplinary Review Committee (a standing committee of the MCC), accompanied if necessary by a lawyer in an advisory role, shall arrange to visit the community to take evidence presented by the complainant, the victim(s), the minister, and others appropriate, and shall determine whether there is compelling evidence that moral failure

and/or professional sexual misconduct has taken place. The Disciplinary Review Committee shall be made up of individuals who have no bias in the case.

- a. If a criminal charge is pending (e.g. theft, fraud, assault, sexual interference, invitation to sexual touching, sexual exploitation, committing an indecent act, sexual assault, etc.), the Disciplinary Review Committee may either:
 - 1) delay its final decision until the charges are dealt with, or
 - 2) proceed to conduct its own investigation, which will be based upon due process as to adherence to denominational policy and direct confession of guilt, rather than to the standards of evidence followed by criminal courts.
 - b. The collection of evidence shall at all times be done in a fair way and with a clear presumption of innocence on the part of the accused, unless the minister has confessed to the professional misconduct. The DRC shall not request or review the accused minister's file. It must listen to both sides, giving the parties a full opportunity to correct or contradict any relevant statement prejudicial to them.¹¹
 - c. Both the alleged victim and the accused minister shall have the right to ask questions, to call witnesses and to have a supportive advocate throughout the inquiry; if requested, the advocate may be legal counsel.
 - d. The accused minister shall have the right to be present during the presentation of all testimony and evidence, and shall have the right to defend him/herself and to answer the charges.
 - e. The local church shall have the right to have an observer present during all stages of the inquiry.
 - f. During the inquiry, hearsay evidence shall be disallowed. The standard of proof shall be of such a level that the Disciplinary Review Committee can decide that there is strong, clear, and convincing evidence that moral failure or professional misconduct took place.
 - g. Regardless of the outcome of a criminal charge that may have been parallel to the Disciplinary Review Committee inquiry, the MCC must ensure that the procedures of this protocol are followed carefully to determine whether the minister shall also be delisted for moral failure or professional misconduct.
- ii. If the Disciplinary Review Committee determines that the allegation is unfounded, they shall prepare a written report for the accused minister, the congregation, the complainant and victim(s), and the Regional group stating this fact, and no annotation shall be placed on the minister's file.
 - iii. If the Disciplinary Review Committee determines that the allegation is correct and that moral failure or professional misconduct has taken place:
 - a. they shall attempt to see if there are other victims who need the same approach to justice as the complainant or known victims;
 - b. they shall formulate a plan with checkpoints, acceptable both to victim(s) and offender, to address or correct the situation, provide justice to the victim(s), and deal with the local congregation. The plan will be written and will be signed by all parties.
 - 1) They shall inform the MCC of the plan, who shall approve it.

¹¹ See C. Gordon Ross, in Outerbridge *et al*, p.196.

- 2) They shall request the Investigative Committee in the Region to monitor adherence to the plan by a regular meeting with the minister and others involved, and by reporting back on the same to the DRC at least quarterly.
 - c. if the Disciplinary Review Committee cannot gain agreement on a plan of action, they shall report their findings and recommendations in writing to the MCC which has the authority to propose a plan. Failure on the part of the offender to comply with the MCC proposed plan will result in a permanent withdrawal of credentials.
- Any and all decisions made by the MCC will be conveyed in writing to the offender, the complainant and victim(s), the local church, and the Regional Group.
- iv. If written allegations are admitted to in writing by the accused and no other victims are evident the case may by-pass the Investigative Committee and the Disciplinary Review Committee stages and go directly to the MCC for suspension of credentials and the disciplinary action.

H. Factors affecting the Redemptive and Restorative Process

- i. For each minister under discipline resulting from moral failure and/or misconduct there shall be appointed a Redemptive Support Committee composed of the Regional Minister, an appointed Counsellor, a Minister-Mentor and a concerned friend of the offending minister who has the trust of both the Regional Minister and the minister. The Redemptive Support Committee shall seek to assist the offending minister and family to become established in a mature and redemptive congregation where they can be accepted and cared for in a significant and understanding manner. See Appendix 1 for an Outline of the Restoration Process.
- ii. Restoration of the credentials of the offender by the action of the Ministerial Credentials Committee may be considered upon:
 - a. Honest admission of guilt (i.e. confession) and genuine evidence of repentance.
 - b. Complete compliance with the terms of the Disciplinary Review Committee and the MCC.
 - c. A satisfactory written report from any counselor involved, with appropriate release of that information granted by the minister seeking restoration.
 - d. A willing compliance with the terms of the Ministerial Protocol Manual of the CBWC.
 - e. Written request by the delisted party requesting the restoration of credentials.
 - f. A satisfactory report and recommendation from the Redemptive Support Committee (to which the minister has been referred and entrusted for healing and restoration).
 - g. The satisfactory completion of a re-entry interview with the MCC.
 - h. Consideration of the safety of the congregation and the community
- iii. When giving consideration to any possible placement in ministry, the MCC is bound to give serious consideration to the place where settlement may take place. Particular sensitivity needs to be exercised so that lingering hurts from the offence are far enough removed geographically from the site of the new ministry to minimize complications in the restored ministry.
- iv. It shall be the responsibility of the Ministerial Credentials Committee to make a brief but clear notation on the file of the offending minister that a moral offence has taken place but that restoration of credentials has also been effected. Such record, without further elaboration,

shall be made available to search committees seeking information about a minister from his/her files.

- v. The Ministerial Credentials Committee and the CBWC in general are anxious and willing to assist in the provision of the necessary resources and special consultants that may be necessary to assist a congregation to recover its well-being.

I. Appeal Process

Ministers whose credentials have been withdrawn, the complainant, and/or victim, who have been involved in the events that are a part of the alleged misconduct, may appeal the actions of the Ministerial Credentials Committee. The appeal shall be made in writing, addressed to the President of the CBWC, and shall state in summary form the grounds for appeal and the relief sought. Upon receipt of such an appeal, the President of the CBWC shall establish a Credentials Appeal Committee of persons neither involved in the case nor members of the Ministerial Credentials Committee to hear the appeal. An appeal must be received by the President of the CBWC within 30 clear days of the date that the action of the MCC has been or should have been brought to the attention of the appealing party. It shall be the responsibility of the President to stipulate, on the basis of the proposed grounds for the appeal, whether the Appeal Committee shall:

- i. hold a new hearing to hear evidence again,
- ii. review the evidence that was before the initial hearing, or
- iii. simply determine whether or not proper procedures were followed by the MCC.

J. The Role of the Ministerial Credentials Committee

- i. The Ministerial Credentials Committee has:
 - a. the authority to place a minister under supervision,
 - b. the authority to delist a minister or to place him/her on a special roll of those "Under Discipline".
 - c. the authority to restore the credential standing of a minister after it has determined that the minister has adhered to the plan prepared by the Disciplinary Review Committee and has been monitored by the Redemptive Support Committee, and that there is clear evidence that there has been compliance and repentance.
 - d. the authority to request the offending minister, the local church, and the CBWC to reimburse the counselling fees for the victim(s).
- ii. The Ministerial Credentials Committee shall reach out to members of the abusing minister's family with care and concern, and try to arrange for some financial support for the family during the period before a minister can go on Employment Insurance. The minister's spouse and children are also victims of the professional misconduct and require assistance through the process.
- iii. The Ministerial Credentials Committee shall offer a trained consultant to join the Regional Minister in meeting with the local congregation, and shall prepare and monitor the process which will attend to the congregation's grief, anger, and other reactions.
- iv. Restoration of credential standing does not automatically mean resettlement in pastoral ministry. The Ministerial Credentials Committee must be certain, to the best of its ability, that this person will not again violate the ministerial relationship through professional misconduct or moral failure.

- v. The Ministerial Credentials Committee shall make a brief but clear notation on the file of the disciplined minister that he or she has been disciplined for moral failure or professional misconduct but that restoration has taken place. Such information shall be made available to pastoral settlement committees seeking information about a minister, and shall also, in written form, accompany any recommendation of the minister to a settlement committee.
- vi. If a minister resigns from the church or requests that his/her name be delisted before the completion of the investigation or the completion of the disciplinary plan, the Ministerial Credentials Committee shall record on the minister's file that he/she resigned "with charges of sexual misconduct pending" or "resigned while under discipline for moral failure or professional misconduct". Nevertheless, even after such resignation, the Ministerial Credentials Committee shall request that the Investigative Committee or the Disciplinary Review Committee continue to deal with the abused and the local congregation, and to prepare a proposal for the MCC that will approximate justice for those who are offended.

THE APPENDICES ARE INCLUDED AS RESOURCES

APPENDIX #1 SUMMARY OF CHANGES TO THE CBWC MINISTERIAL PROTOCOL MANUAL FROM ASSEMBLY 2023

Sections where there have been changes, or what may be a mere movement from one area of the document to another, have been highlighted with red text. The red text sections will include many small edits, like spelling edits, a reordering of a list, or the removal of a redundancy.

Items of Note:

1. A reorganizing of the numbering system for consistency throughout the document.
2. Change to any reference of 'credential' to 'Ministry Status Titles' unless specifically referring to 'Credentialed Minister' status.
3. Change any reference of 'cultural statement' to 'Identity Statement' as per Assembly 2022.
4. Added or updated Accountability section to all detailed Ministry Status Title descriptions.
 - a. The Accountability section for each Ministry Status Title description had specific items added. For example:
 - i. It is expected that the Candidate for Ministry Training, who is a student, will take the initiative to keep in close touch with a member of the Executive staff and, through the CBWC office, with the MCC throughout the period of training.
 - ii. The status of Affiliate Minister is a temporary status to be reviewed every six months until the church is a full member church of the CBWC and can be withdrawn at the discretion of the Church Planting Director with notice given to the MCC of such action.
 - iii. The person so Mandated for Lay Chaplain shall remain on the list providing he/she: completes annual report provided by the Regional Office or meets with their Regional Minister (failure to report will result in removal from the Mandated Lay Chaplain list)
 - iv. For Inactive Ordained, this is primarily an administrative status.
 - v. For Credentialed Minister, this individual is accountable to their church or ministry as outlined in their job description or Memorandum of Understanding (MOU); this individual is to participate regularly in their regional or local ministerial of the CBWC
 - b. The following wording was added to the accountability section for Candidate for Ministry Training, Affiliate Minister, Credentialed Minister and Active Ordained Minister: *"This person is to maintain spiritual, ethical, and professional standards, appropriate to their ministry body and to the MCC of the CBWC, including the Ministerial Protocol Manual (MPM) as most recently passed at the CBWC in Assembly."*
5. Section entitled 'Ordained Ministers from Outside the CBWC' moved from the beginning of the document to be included in the description of 'Active Ordained' ministry status title and renamed "'Recognized for Prior Ordination' from Another Denomination."
6. Point 3 titles changed from 'Responsibilities' to 'Recommendations.'
7. Changes made in the 'Ordination Regulations' to reflect the current processes in place.

8. Change to the number of Ordination Examining Council members from the CBWC Regions from 4 per region to 3 per region with a local alternate representative chosen.
9. Added 'digital communication' to Section 2 to reflect current practices. For example, the first sentence of point L to read as follows: *"I will not engage in harassment of any person whether verbally or through any means of digital communication."*
10. Section 3 entitled 'Recommended Separation Agreement with Outgoing Minister Template' was removed. As this is a template and not a protocol, this resource will be available from Regional Offices instead.
11. Sections renumbered to reflect updated changes.
12. Note: Nothing significant was changed in sections 4 or 5 of the MPM
13. The heading of the appendices was changed.



Identity Statement of the Canadian Baptists of Western Canada

The Canadian Baptists of Western Canada (CBWC) is a voluntary association of independent Baptist churches gathered under the Lordship of Jesus Christ as revealed through Scripture. As a Spirit-led, multicultural community, we assemble to seek the Father's will together in unity of faith and to celebrate God's past, present and future work among us and through us. Churches choose to associate for the purpose of enhancing our local and global participation in this work of the triune God, as disciples of Christ in word and deed, thus engaging in God's mission in the world.

Standing within the historic orthodox understanding of church and Scripture, as Baptists in name and heritage, we affirm the following statements of faith and practice. They are the core of our identity and are expressed in our policies, practices, and Assembly Resolutions (esp. 1959, 1987, 1988, 2003, 2011, 2015, 2017). Scripture passages referenced are illustrative, not comprehensive.

Statement of Faith

The Canadian Baptists of Western Canada accept wholeheartedly the revelation of God given in the Scriptures of the Old and New Testaments and confess the faith therein set forth. We here explicitly assert the doctrines which we regard as crucial to the understanding and proclamation of the Gospel and to practical Christian living:

1. The sovereignty, love, and grace of God, the Father, the Son and Holy Spirit in creation, providence, revelation, redemption and final judgment.
Gen 1–2; Exod 34:6–7; Deut 6:4–5; Ps 8; 93–99; 104–105; Isa 40–55; Mark 1:9–11; 1 Cor 8:4–6; Eph 1:3–23; Rev 21:1–22:5
2. The divine inspiration of Holy Scripture and its entire trustworthiness and supreme authority in all matters of faith and conduct.
Exod 34:27–35; Deut 8:1–10; Ps 1; 19; 119; Prov 30:5–6; Isa 40:6–8; 55:10–11; Matt 5:17–19; Luke 24:25–27; Rom 15:1–6; 2 Tim 3:14–17; Heb 4:12–13; 2 Pet 1:16–21
3. The value of each human being as created by God. The universal sinfulness of humankind since the fall, which alienates all from God and subjects all to condemnation.
Gen 1–11; Pss 14; 51; Jer 17:9; Acts 17:22–31; Rom 1:18–3:20; 5:12–21; Eph 2; 1 Tim 1:12–17; 1 Pet 4:12–19; Rev 4:11
4. The full deity and humanity of the Lord Jesus Christ, the incarnate Son of God, whose substitutionary sacrifice is the sole ground of redemption from the guilt, penalty and power of sin.
Ps 2; 110; Isa 9:1–7; 11:1–9; 52:13–53:12; Matt 1:1–2:23; 26:26–30; Mark 10:41–45; Luke 1–2; John 1:1–34, 5:1–30; 8:30–36; Phil 2:5–13; Col 1:15–23; Heb 1:1–14; 2:14–2:18; 9:1–28; Rev 5:6–14
5. The justification of the sinner by the grace of God through faith alone in Christ crucified and risen from the dead.
Gen 12:1–3; 15:1–6; Lev 16; Num 21:4–9; Ps 32, 51; Zech 12:10–13:9; John 3:14–21; Rom 3:21–26; Gal 2:11–3:14; Eph 2:1–10; Phil 3:5–16; Jas 2:14–26; 1 Pet 3:13–22
6. The illuminating, regenerating, indwelling and sanctifying work of God, the Holy Spirit, in the believer.
Ezek 36:16–32; Joel 2:28–32; John 3:1–8; 7:37–39; 15:18–16:15; Acts 2:1–47; 10:44–48; 1 Cor 3:16–17; 6:18–20; 2 Cor 3; Gal 5:13–6:10; 1 Pet 1:10–12; 1 John 3:23–24
7. The church as set forth in the New Testament and understood historically by the Baptist community.
Exod 19:1–6; Jer 31:31–37; Matt 18:15–20; 22:36–40; 28:18–20; Acts 2:43–47; 4:13–31; Rom 6:1–14; 12:1–15:33; 1

This statement was approved by the Assembly of the CBWC in May 2022.

Cor 11:17–14:40; 2 Cor 8:1–15; Gal 3:23–29; Eph 3:1–6:20; 1 Tim 3; 5:17–22; 2 Tim 4:1–5; Titus 1:5–9; Heb 11–13; 1 Pet 5:1–5

8. The expectation of the personal, visible return of the Lord Jesus Christ, our participation in the resurrection, and the hope of eternal life. *Ezek 37:1–14; Dan 7:13–14; 12:1–13; Matt 24:29–31; John 11:1–44; 14:1–11; Acts 1:9–11; 1 Cor 15:12–58; 2 Cor 5:16–20; 1 Thess 4:13–18; Phil 3:17–21; Col 3:1–4; Rev 22:12–17*

Priesthood of All Believers

Loved by God and created in God's own image, each one of us is able to meet with God through the atoning work of Christ. As male and female, equally called, the churches of the CBWC honor each person's responsibility to exercise their giftedness in Christ's body, the church, and to minister to each other as a 'priesthood of all believers.' With Christ as our Lord, each person is to regard others with the same humility that Christ exemplified in the cross. We live in voluntary submission to one another out of reverence for Christ.

Acts 6:1–7; 15:22–35; 17:10–12; Rom 12; 1 Cor 12:1–31; Eph 4; Phil 2:1–18; Heb 4:14–16; 10:19–25; 1 Pet 2:1–10; Rev 1:4–8

Ordinances

We believe there are two ordinances (sometimes referred to as sacraments): Believer's Baptism and the Lord's Supper. We practice these ordinances in faith and obedience until the Lord returns. They are not a means of salvation.

- **Believer's Baptism** – We each come to faith in God through a free, personal decision as convicted by the Holy Spirit. Therefore, whenever possible, we practice the baptism of believers by full immersion in the name of the Father, the Son and the Holy Spirit. Since baptism is reserved for those mature enough to make a fully conscious and committed decision as an act of obedience to Jesus' teaching and example, we do not practice infant baptism. *Matt 28:18–20; Acts 2:37–41; 8:12–13, 34–40; 10:44–48; 16:29–34; Rom 6:1–14; Gal 3:23–29; Titus 3:4–7*
- **The Lord's Supper** – On a regular basis (weekly to monthly) we communally remember and identify with the saving death and resurrection of Jesus by sharing in Christ's body and blood through receiving the bread and cup. *Matt 26:17–30; Mark 14:12–26; Luke 22:7–20; 1 Cor 11:23–34*

Congregational Governance

We follow a form of governance in which congregants submit to the Lordship of Christ and the authority of Holy Scripture. With the guidance of the Holy Spirit, they discern and participate in the Father's ministry of reconciliation. Local churches grant membership to those who publicly confess Jesus Christ as Saviour, are baptized, and who demonstrate a desire to follow Christ as Lord in a life of obedience and service. Members are given an equal voice, vote, and opportunity to serve according to their spiritual gifts in an environment of mutual participation and accountability. In accordance with the priesthood of all believers, congregations affirm spiritual giftings and appoint Spirit-led leaders. In partnership with the CBWC, local congregations set apart ministers of the gospel, both men and women, to teach, preach, shepherd, and make disciples of Christ.

Matt 18:15–20; John 14:12–31; Acts 2:37–47; 10:44–48; 13:1–3; Rom 12; 2 Cor 5:16–6:2; Eph 2:11–22; 4:7–16; 1 Tim 3:1–13; Titus 1:5–9; 1 Pet 5:1–5

Church Association as Interdependence

This statement was approved by the Assembly of the CBWC in May 2022.

Just as membership in a local church is voluntary and for the sake of interdependence in the life of the church, so participation of Baptist congregations in the CBWC is voluntary and for the sake of interdependence. Under the Lordship of Christ, associated churches reflect the life and teachings of Jesus and the practices of the New Testament church, working together to accomplish the Great Commandment and the Great Commission. The identity of associated churches is tied to the values of the larger CBWC body.

We desire to be grace-filled, compassionate and ever open to God's leading, so that all may come to know and experience God's love through the proclamation of the gospel. Thus, associated churches share resources to fulfill our mandate. We recognize the value of cooperating in mission through such means as training in theology, discipleship and leadership, the ordination of women and men, pastoral support, camping outreach, community development, and local and global evangelism.

Mark 12:28–34; Acts 1:1–14; 1 Cor 16:1–20; 2 Cor 8:1–9:15; Col 3:1–17

Separation of Church and State

We affirm the practice of religious liberty and freedom of conscience to be essential to the security and well-being of both Church and State and recognize the unique and separate functions of each. The Church is called to be salt and light in the world, pointing to the Kingdom of God and contributing to the greater good of all.

Ps 72:1–14; Dan 3:1–30; Matt 5:13–16; 22:15–22; Acts 4:1–21; 5:17–42; Rom 13:1–7; 1 Pet 2:11–17; Rev 19:11–21

Marriage

We define marriage as a publicly recognized lifelong covenant between a woman and a man whose relationship is characterized by loving faithfulness. The purpose of marriage is interdependence, mutual responsibility, and potential for procreation. Marriage symbolizes the relationship of God to his people and of Christ to his church.

Gen 1:26–31, 2:18–25; Mal 2:10–16; Matt 19:1–12; Eph 5:18–32

Engaging in Mission

We believe that the gospel has transforming power, rooted in the grace and righteousness of God. We are compelled to proclaim this good news of Christ's atoning sacrifice, to stand firm against injustice, and to practice mercy. In our broken world, God invites us to participate in His work of reconciliation, which involves us in the work of restoring relationships to wholeness—the relationship each person has with God, creation, other human beings, and the self. Because we believe in the God-breathed sanctity of human life from conception to death, we make every effort to demonstrate Christian love to all people.

Gen 1–2; 12:1–3; Exod 19:1–6; Ps 24:1–2; 86:8–13; Isa 58:65–66; Mic 6:1–8; Matt 5–7; 10:1–11:1; 22:36–40; 28:16–20; Acts 1:1–11; 10:1–48; 17:16–34; Rom 12:9–21; 2 Cor 5:11–21; Jas 1:19–27; 1 Pet 3:8–16; 1 John 4:7–12

GLOSSARY

Academic Credentials/Qualifications. These terms serve to identify the actual academic requirements stipulated as required for ordination.

Active Minister is a pastor or chaplain whose occupation is service in a congregational or a non-congregational ministry setting.

Authorization to Solemnize Marriages designates the authorization granted by each province, on the authority of the denomination, authorizing a minister to perform marriages. The license is applied for by the CBWC and can be cancelled by the CBWC for cause.

Awaiting Classification designates a “holding category” where individual names are kept who may be in process of moving from one category to another. For example, a minister who is settled but as yet has not had his/her credentials recognized.

Awaiting Settlement. There are occasions in a minister's life when he/she may be between ministry opportunities. This category of awaiting settlement allows for a temporary holding of credentials until future settlement takes place.

Baptist Identity Course designates the CBWC-acknowledged M.Div. level course required for ordination.

Boundaries refer to a visible (fence) or invisible (interpersonal) demarcation of the limits of property, profession or personhood or social space. Boundaries that exist in a relationship allow the participants in that relationship to maintain a separate identity and yet fulfill the roles (personal or professional) that each is playing. Boundary violations refer to stepping over that invisible line which results in violation of another's personhood. One of the most severe forms of both professional and personal boundary violations is pastoral sexual misconduct.

Canadian Baptists in this document refers to our family of churches which include the Canadian Baptists of Western Canada (CBWC) and our sister denominations, the Canadian Baptists of Ontario and Quebec (CBOQ), the Canadian Baptists of Atlantic Canada (CBAC), and L'Union d'Églises Baptistes Francophones du Canada. Together we support Canadian Baptist Ministries (CBM) for global missions outreach.

CBWC is an abbreviation to represent Canadian Baptists of Western Canada formerly known as The Baptist Union of Western Canada, a body corporate representing the denomination involved.

CBWC Peer Mentoring Program denotes the CBWC-specified program which requires that each individual entering, for the first time, the service of a congregation within the CBWC must fulfill certain requirements such as mentorship.

Complainant is a person who first brings an alleged moral failure or act of professional misconduct to the attention of the denominational officials. This person usually is a direct victim of the misconduct and will have personal knowledge of the misconduct rather than second- or third-hand rumors, and is prepared to file a formal, written, signed complaint.

Congregant is a person who periodically attends a specific church, whether or not he or she is a baptized member, and who identifies the minister(s) as “my minister(s)”.

Congregation is used to designate a gathering of individual believers who either have already constituted themselves as an organized church or have a declared intention to do so.

Credential Interview Committee designates the group or groups of people appointed by the MCC to act on its behalf to interview potential clergy for recommendation to the MCC for credentialing and accrediting.

Criminal Acts is a term that designates acts which are defined as criminal in the Criminal Code of Canada.

Designated Alternate indicates a person appropriately named to take the place of someone; often in this document, it is a Regional Minister.

Disciplinary and Disclosure Activity denotes action taken by the Ministerial Credentials Committee, consistent with the codes, protocol, and proposed disciplinary action of the denomination, whereby the credentials of an individual come under review and possible suspension or withdrawal.

Disciplinary Review Committee (DRC) is a *standing committee* of five persons prepared to make a three to five-year commitment to the committee, appointed by the MCC, including a chair appointed by the President of the CBWC, a secretary, and three others, of whom two shall be professional persons (such as a physician, a trained counsellor, a school teacher) and one shall be a minister in active ministry. The DRC shall be constituted with a view toward gender balance, but the individuals appointed to the DRC shall be expected to provide unbiased review of a charge referred to them.

Educational Standards. See Academic Credentials/Qualifications.

Endorsed denotes an official declaration in writing whereby the achievements of an individual are identified, and the person is commended for recognition.

Ethnic Congregations denotes non-English speaking congregations which are a part of the CBWC.

Examination is a process of determining levels of academic and spiritual suitability for ministry.

Full Recognition indicates that there are no restricting stipulations upon a minister's record and that he/she is fully accredited.

Genuine Repentance is understood by the Ministerial Credentials Committee to include: a sorrow over having committed the sin; an obvious brokenness of spirit before the Lord and His people; a willing submission to the disciplines of Scripture and the church (including the Ministerial Credentials Committee) with regard to the sin; eagerness, within the counsel of the church, to make right where possible; and a clear resolve to cease the immoral behaviour.

Governing Body(s) refers to the Board(s) which is (are) authorized by the congregation to make and execute decisions on its behalf. The term can refer to Elders, Deacons, Deaconesses, Trustees, Church Council, Board of Management, and Board of Stewards, but shall also refer to other names for such a Board.

Home Church, when used in relation to a student, should not be interpreted as the church in the community where the student attends a theological college and which he or she joins in order to be immediately recognized, but rather shall be the church where the student is adequately known for a recommendation to be made as to suitability for ministry.

Investigative Committee is a body specifically appointed by the Executive Minister to investigate an allegation of moral failure or professional misconduct and to decide if there is sufficient evidence to refer the matter to the Disciplinary Review Committee (DRC).

Member in Good Standing is a bona fide member of a church with a good record of ethical, moral, lifestyle, and ministry behaviour.

Peer Mentoring Programme denotes the CBWC-specified programme which requires that each individual entering, for the first time, the service of a congregation within the CBWC must fulfill certain requirements such as mentorship. The programme is designated to counsel, guide, and tutor the ministerial student or minister.

Ministerial Credentials Committee (MCC). This Committee is established by the By-laws of the CBWC and consists of the Executive Minister as Chair, the Executive Staff, and the elected officers of the CBWC. It has the authority to develop sub-committees to fulfill its working mandates.

Minister as used in this document, is a person who has received authorization for ministry by the CBWC. The term includes all formal categories outlined in Section 1. The qualification is not the title but the fact that in some way the Ministerial Credentials Committee has approved the credential.

Minister and Ministry are terms used to denote the person who carries out a service within the realm of the community, the church, or denomination. For us as Baptists, ministry is open to every believer and that in which every believer ought to engage. However, because some of the categories of ministry that are recognized in this paper are outside the realm of minister, the term “minister(s)” is used to designate all persons whose credentials are recognized by the denomination.

Ministerial Credentials Committee (MCC) is that body of executive staff and elected officials, officially appointed by the CBWC Board and accountable to the Assembly, which has the responsibility to give and remove credentials of ministers.

Ministerial Ethics, for purposes of this paper, has to do with what is proposed as appropriate relationships between churches and ministers in ongoing ministerial functions. The CBWC in 1995 approved a set of categories of Ministerial Ethics, namely Church-to-Minister Ethics and Minister-to-Church Ethics starting on page 24 of this document.

Ministerial Etiquette would be seen by the Committee as at the opposite end of the scale from morality. Etiquette has more to do with the less serious conventional rules of social behaviour, and predictably will vary from community to community, though it is also true to expect that there will be a fairly standard etiquette within the CBWC.

Ministry Information Profile (MIP) is the personally completed standard résumé for individuals in categories of credentials within the CBWC including the academic record.

Moral Cause denotes the basis for disciplinary action as being that of a breach of the biblical moral code.

Moral Failure, in the context of this document, is meant to identify the moral failures which are considered sufficiently serious to compromise one’s suitability to continue in pastoral ministry. This would include, but not be limited to, fraud, theft, misappropriation of funds, false testimony, assault, illegal use of drugs, abuse (including physical, psychological, and emotional), and engaging in any sexual activity outside of monogamous heterosexual marriage.

Morality has to do with the degree of conformity to moral principles, i.e., those principles that are used to measure or determine goodness or badness of character. It is our conviction that the Scriptures set forward standards of morality to which overseers, ministers, and deacons must be held accountable. That is not to propose that there is a different standard for non-leaders, but the standards are very clear for church leaders. In addition, there are some biblical standards of morality that are set out for all believers. These must also come into consideration for the measuring of leaders. The primary focus of this paper is on issues of morality, or moral failure, on the part of ministers.

New Ministers Orientation (NMO) is a yearly gathering of newly hired ministers for the purpose of orientation to CBWC personnel, structures, and processes.

Non-congregational Setting denotes such settings as hospital or institutional chaplaincy where the typical ministry performed, though person oriented, is not congregationally oriented.

Ordination The practice of ordination, as an act of the church, from the candidate's perspective, is best understood as the believer's willingness, in humility, to submit her or his sense of calling and gifts to the evaluation and affirmation of the body of Christ. It is, moreover, a recognition that it is the church that calls one to service.

Ordination Examination Council (OEC) is the duly organized council of representatives mandated to examine potential candidates for ordination.

Ordination Preparation Workshop (OPW) is a course of study, seminar, and instruction which is normally required as a part of the preparation for appearance before the Ordination Examining Council. It is conducted by the MCC, usually at Carey Theological College.

Ordination Statement is the written statement required of each candidate for ordination which includes a statement of the following: conversion, religious experience, call to the ministry, doctrinal beliefs, philosophy of ministry, and statement of accord and cooperation with the standards, practices, and programs of the CBWC.

Ordained to the Gospel Ministry is the term used to stipulate that the ordination is essentially to gospel ministry as a general category of ministry to a congregation.

Pastoral Discipline is that action taken by a local church or the Ministerial Credentials Committee by which an individual in any of the categories of credentials is called to account for alleged criminal, ethical (professional), or moral misdemeanor, examined to determine culpability, and appropriately disciplined according to the policies of the MCC.

Professional Misconduct denotes a breach of the ethical standards of the pastoral profession and shall include, without limiting the generality of such terms, physical, emotional, and psychological abuse, fraud, theft, and false testimony. The CBWC has a clearly set-forth protocol for identifying and dealing with professional misconduct.

Professional Sexual Misconduct shall include, without limiting the generality of such terms, sexual abuse, sexualized behaviour or sexual harassment, or any combination of the same.

Program of Reconciliation and Restoration denotes a denominationally stipulated program of activity that is set in place, according to agreed-upon policy, for ministers who are under disciplinary action,

whereby the goals of the activity are aimed, if at all possible, at reconciling offending parties with offended parties and, where deemed appropriate, restoring offending parties to ministry functions.

Recognition of Prior Ordination is a process whereby the prior ordination of an acceptable candidate is officially recognized and affirmed by the Ministerial Credentials Committee.

Redemptive, when used in this paper, is used in the sense of “recovering by an expenditure of effort” (Oxford Dictionary). The effort is understood to be expended by the minister in question and the CBWC family. Our use in this sense does not in any way seek to diminish the theological dimensions of the word, which essentially convey the deliverance from the domination and penalty of sin by the paying of a ransom. We are seeking to convey the idea of rescuing the person(s) from being discarded and, in turn, seeking to restore the person(s) to some level of value in the life of the church and possibly even in a ministry role again. This will inevitably include assisting the fallen person to find full redemption in Christ.

References depicts official letters of reference from chosen or designated referees.

Removed is a term depicting the removal of credentials totally from the official list. It is the equivalent of having credentials withdrawn.

Re-ordination is a practice of re-ordaining a person who has already been ordained. The CBWC does not believe this to be a legitimate practice.

Restoration identifies the action by which a minister, who has previously been removed from official ministry functions for criminal, moral, and/or ethical reasons and placed in the “Under Suspension and Investigation” or “Under Discipline” category, has officially received clearance from the MCC to re-engage in ministry and be affirmed with full credentials standing.

Senior or Solo Minister identifies a minister who is serving as the team leader of a team of ministers in a church, or a minister who is the only minister of a church or congregation.

Settlement Office is the regional office designated to assist churches in their search for appropriate candidates for pastoral positions.

Sexual Abuse is sexual activity or contact (not limited to sexual intercourse) in which the minister takes advantage of the vulnerability of a congregant, a counselee, an employee, or volunteer worker by causing or allowing the congregant, counselee, employee, or volunteer worker to engage in sexualized behaviour with the minister within the professional relationship.

Sexual Addiction is a range of compulsions that engage the individual in personal activities where they observe, view, or read material intended to stimulate sexual behaviour. The compulsive consumption of pornographic material whether print, video, film, live enactment, or internet based is considered moral failure.

Sexualized Behaviour is a range of activities that communicate sexual interest, such as touching, fondling, embracing, or discussing sexual matters, in which a person specifically chooses to make the sexual dimension overt in a relationship.

Sexual Harassment is the use, by any person who has been authorized for ministry within the CBWC, of authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or contact with the minister or to punish another for his or her refusal. Sexual harassment is also the

creation of an uncomfortable, intimidating, hostile, or offensive working environment for an employee or volunteer worker through verbal or physical conduct of a sexual nature.

Specialized Ministry Body refers to the institution or agency which employs the individual who seeks or possesses an endorsement for specialized ministry. Usually, this will be such institutions as a hospital, a prison, or military base.

Student Aid Funds identifies funds that are available in the CBWC through various student funding endowments such as CBWC Foundation.

Suspended identifies the temporary withdrawal of credentials until such time as processes of investigation, counselling, and other such reconciliation and restorative process are completed for a minister under investigation and/or discipline.

Theological Views Inappropriate assumes that there is a body of theology that is accepted and declared appropriate by the denomination. Theology that is outside of that broad definition is deemed inappropriate.

Under Suspension and Investigation designates that a recognized minister, because of allegations by an individual or a congregation, has had his/her credentials and ministry functions suspended while an official investigation of the charges is undertaken by the MCC.

Under Discipline designates that a recognized minister has for criminal, ethical, or moral reasons had credentials and ministry functions suspended and is currently under a disciplinary process.

Under Supervision designates that a recognized minister is undergoing a season of observation and assigned mentored activity in order to understand more clearly biblical, ethical and/or or professional standards.

Victim is the person who has been the subject of pastoral professional misconduct, and who is prepared to present a complaint in writing of the offending behaviour. In most situations the victim is the complainant.

Withdraw is the act of permanently removing the credentials of an individual for just cause after the fulfillment of a denominationally stipulated protocol and process.

Yearbook denotes the records of the CBWC, its churches and its business, that may be in electronic or paper form.